LCW - REFUSED TO WRITE 1886 VERSION p2
JWW - HOLDER OF "KEYS TO THE PATRIARCHAL ORDER"
DARTER DIDN'T KNOW LCW, JWW p4
JWW - JC APPEARED TO HIM MANY TIMES p6
GEORGE EARL p8 DENIAL "
LCW CONVERTED T. ROOSEVELT TO THE CHURCH p9
LAMAN MANASSAH VICTORIOUS - PUBLISHED 1931 p10

KINGSTON SEES JC p 13
BOGUS ACCOUNT OF JFS/FML DISAGREEMENT - pp24-25
JS BODIES BURIED ON TEMPLE SQUARE - p25
PATRIARCH HARRISON SPERRY'S CLAIMS p26
LCW HELPED ASG (?) ESCAPE p28

REMINISCENCES

OF

JOHN W. WOOLLEY

AND

LORIN C. WOOLLEY

Volume III

REMINISCENCES

OF

JOHN W. WOOLLEY and LORIN C. WOOLLEY

Volume III

Reported by

MARK J. and RHEA A. BAIRD

Let both grow together until the harvest, and in the time of the harvest, I will say to the reapers, Gather ye together first the wheat into my barn; and the tares are bound in bundles to be burned.

Matt. 13:29, Ins. Ver.

(*See explanation of this parable in* Doc. & Cov. 86)

PREFACE
to Volume III

As we have proceeded to take these recordings, it is evident that some of the people interviewed have differences of opinion in political and religious affiliation and in choice of leaders. However, we feel that the right to differ is the prerogative of every individual. Whatever differences there are have proved to be insignificant in comparison to the feelings of close kinship in our Father's family. We have had joy in working with these people who are ripened in years and experience. All have the spirit of love and concern for the welfare of their fellow pilgrims. We wish we could say this of all who profess "the fulness."

In the meridian of time Jesus foretold the loss of love among his followers (Matt. 24:10, verse 12 in King James Version). In his mortal mission and again in the last dispensation he advised, "These things I *command* you, that ye *love one another,*" (John 15:17) and "Thou shalt *live together in love.*" (D. & C. 42:45)

Our Savior has told us how to qualify to do His work, "Behold, I speak unto you, and also to *all those who have desires* to bring forth and *establish this work*. And no one can assist in this work except he shall be humble and *full of love,* having faith, hope, and charity, being temperate in all things, whatsoever shall be entrusted to his care." (D. & C. 12:7-8)

And so in conclusion, we repeat the tender concern of our Savior, "If thou lovest me, thou shalt serve me and keep ALL my commandments." (D. & C. 42:29)

. . . *THE AUTHORS*

SPECIAL NOTE:

In reproducing these interviews, we have found it necessary to omit a number of incidents that, though interesting, were not pertinent to the subjects being discussed.

All references to the Bible refer to the Inspired Revision or Translation by Joseph Smith, Jr., unless otherwise stated.

Number IV

A DISCUSSION WITH

CHARLES W. KINGSTON

This discussion was held in early October, 1971, in Salt Lake City, Utah, between Charles W. Kingston and Rhea A. (Kunz) Baird, assisted by Mark J. Baird.

A DISCUSSION WITH CHARLES W. KINGSTON

October 1971

NOTE: *Throughout this publication, the following initials will be used in identifying the individuals concerned:*

CWK - Charles W. Kingston
RAB - Rhea A. (Kunz) Baird

RAB: Today we have met at the home of Brother Charles Kingston to have a discussion which Mark will tape record. Brother Kingston is another old-timer, and it has been many years since we have heard from him. It is a pleasure to renew our friendship here in S.L.C.

Brother Kingston, by way of introduction, will you kindly tell us a few of the salient facts of your life?[1]

CWK: I, Charles William Kingston, was born in Croyden, Utah, June 26, 1884, the oldest of eleven children of Charles Kingston and Mary Priscilla Lurwell Tucker. When eight years old, I was baptized in Morgan, Utah. May 17, 1906, I married Vesta Stowell, and we had six children. On March 31, 1935, I married LaVenda Newman. We had eight children.

Now, I'd like to tell something about my grandfather, Frederick Kingston. He was a young man in England when Orson Pratt was on a mission there. He (Fred) heard hoodlums talking about going to tar and feather Orson Pratt. The leader said, "When I rise up in the meeting, that will be the signal." Grandfather went to that meeting and waited until the hoodlum stood up. Grandfather jumped up, too, and knocked him flat. Then he fought off two or three others while Orson Pratt escaped out of a window.

My grandfather later came to Utah and settled in Morgan, where he was elected county treasurer. While Grandfather served in this office, a man named ________ ________ wanted to take money from the County by fraud. This man even had three wives. He was supposed to be such a fine fellow, but when he tried to get Grandfather to assist in the fraud, my grandfather exposed him. That man was such a clever one, that he got Grandfather excommunicated.

RAB: We've heard of such cases before. It reminds me of the scripture, *"Verily I say unto you, it is not every one that saith unto me, Lord, Lord, that shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. For the day soon cometh, that men shall come before me to judgment, to be judged according to their works. And many will say unto me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name cast out devils; and in thy name done many wonderful works? And then will I say, Ye never knew me; depart from me ye that work iniquity."* (Matt. 7:30-33)

---

[1] C.W.K. is co-author of *Laman Manasseh Victorious* & many pamphlets.

Thanks for that record. How did you learn that plural marriage could be lived now?

CWK: My friends in Salt Lake City taught me about plural marriage being lived. I knew Charles F. Zitting. I used to see him when I went to Salt Lake to work in the temple. Years before that he worked for us as a boy on my farm in Idaho. His father was a jack-Mormon, who made fun of me because I drove a team nine miles regularly so my family and I could attend meetings and our duties in the Church. I taught Charles many things about the Lord's work. When Charles grew up, he in turn taught me the provisions for the fulness--being lived *then*, I mean.

RAB: Will you tell us what you know about the Eight-hour Meeting in 1886?

CWK: Now, this part we've been discussing is a very small part of it, because when I heard the story of the Eight-hour Meeting in Centerville, Utah, at the home of John W. Woolley, I knew that was one of the most wonderful things that had happened in the Church since the days of Joseph Smith. So I went to Brother Lorin Woolley and told him that we ought to have a record of that. I asked him if he would write it for me so that I could preserve it for future generations. He said, "No, I won't do that, but you write the story as you have heard it from me, then bring it to me and I'll correct it for you." That I did and got him to correct it for me.

A short time later, members of the Council(of Friends)got together and had a stenographer write the story, and I have published that and called it "An Event of the Underground Days." At first, five copies were made of this account that Brother Lorin Woolley gave at this meeting, and these copies were given to different trusted people if they would bring them back the same day. So with considerable difficulty, I finally obtained a copy from an old gentleman by the name of Balde, who came to my home in Idaho Falls and handed me a copy of this story which they had made. He said, "Did you ever see this?" I said, "No, but I've been trying to get ahold of a copy for the last number of months. They wouldn't let me have one." (I wanted this copy because it was more complete than the one I wrote that Lorin corrected for me.) (See account in Appendix A.) I then asked, "Could you let me give it to my daughter who is a typist, so I can have a copy of it?" "Go ahead," he said; "I have to have it back in Salt Lake by 11:00 p.m. tonight, and the train gets to Salt Lake about 10:00 p.m., so I'll be able to take it back, as I agreed."

So I got two copies of it and sent one to Jessie B. Stone with money enough to publish 1,000 copies of "An Event of the Underground Days." *There* is a detailed story of those wonderful happenings. It's written, so perhaps I won't have to tell it now. It's all there.

RAB: That's very fine. Others have since published the same account--my father in *A Leaf in Review*, Francis M. Darter in a pamphlet, and possibly others--but there are some questions with regard to the teachings of the two Brothers Woolley. Could you answer some of these questions?

CWK: Yes, okay.

RAB: When you were acquainted with John W. Woolley, did you visit him many times in his home?

CWK: I went to visit him in his home just once.

RAB: Could you give us the approximate date?

CWK: Well, it was in the summer of 1926--two summers before he died.[1]

RAB: I'm sure you remember some very important things that you discussed at that time.

CWK: I saw framed on the wall the words of the blessing that John Woolley got from Patriarch Joseph Smith, Sr.[2] It said, as I remember the words, "And thou shalt hold the Keys." I tried to get a copy of that blessing after he died, but I was unable to do so. But I got a copy of another blessing that he kept. It was given by either Hyrum or John Smith, I believe.

RAB: Do you have a copy of that?

CWK: No, I haven't. Somebody borrowed it and they got away with it.

RAB: How we wish you could trace that and get it back! That would be a wonderful piece of documentation. When you said that the blessing stated that Brother Woolley would "hold the keys," did you mean the keys of the highest Priesthood? Is that what it said?

CWK: Yes, and so did the other blessing. That was the meaning. It said, "And thou shalt be called the Lord's anointed." That's the same thing, you see. John W. Woolley was just a boy when he got these blessings.

RAB: Yes, John Woolley was born December 31, 1831, and the Prophet died in June of 1844. I was thinking John was 13 at the time of the martyrdom of the prophets, but actually he was less by about six months. But, could you tell us more about that blessing?

CWK: I asked Brother Woolley the meaning of the blessing. He said, "I'll tell you a story so that you'll get the meaning. Two weeks

---

[1] This date, recurring on page 7, is probably wrong. See Appendix E, page 47.

[2] *Keys of the Priesthood, Illustrated*, by Bishop, pg. 144.

JWW HELD KEYS GIVEN FROM JOHN SMITH (PAT)

ago today, I had the Patriarch of the Church, Hyrum G. Smith, here. He sat right over there in that chair. (He pointed to the corner of his room, the south-east corner.) I had sent for him. I said to Hyrum, 'Now Hyrum, you're the grandson of Patriarch John Smith. Before he died in 1911, he conferred the keys to the Patriarchal Order on my head, to hold in trust until one of his sons or grandsons could qualify. Now you are a grandson of John Smith, and I am ready to give you that calling, to confer it on you if you'll prepare yourself for it.' Said he, 'What do I have to do to prepare myself?' 'You'll have to take another wife,' he said. But he answered, 'Well, I don't think I can do that, brother.' And Brother Woolley answered, 'Well, I have to follow my instructions. If you can't do that, I'll have to give those keys to somebody else to hold them in trust.'" (See "Life Sketches of Presiding Patriarchs of the Church," Appendix B.)

RAB: How glad I am to hear you tell these things! My husband and I visited John W. Woolley shortly before he died and he told us this same incident. That is as he told us. Later, his son, Lorin C. Woolley, told us and other witnesses the same story. Did John ever say anything to you about other keys being given to him, in trust, I mean, besides the Patriarchal Keys? There has been a controversy about this, from some of Brother Darter's writings, for example.

CWK: Oh yes, I know. Brother Darter has got it twisted around.

RAB: Yes, he got a few things twisted, mainly he tried to set dates too early. But he would always keep digging and trying. He was a great student of the gospel.

CWK: That's all true.

RAB: He knew a lot for a man who in his lifetime did not know either John nor Lorin Woolley. He simply researched it out. But, tell us the rest that you learned about this matter of Hyrum G. Smith, please.

CWK: Well, my oldest daughter, Orlean, was going with a man by the name of Clyde Gustafson. When the bishop of Idaho Falls found out that I was preaching plural marriage to people around that town and giving the *Laman Manasseh* book to part of them, he went to Clyde and said, "If you'll get away from that mess that's in the Kingston family, I've got a farm over at New Sweden, and I'll let you have that farm to run. I'll furnish the seed, the machinery, the horses and everything. It's 160 acres." And he went on, "That will make you rich like it has done other people out there, because that's wonderful soil out there west of the river."

About this time I had a dream. I saw that my daughter was in danger. I was in Salt Lake writing this book, *Laman Manasseh*. That took six months. But I went to Idaho Falls on the train at once when I had that dream. I had converted Clyde to the fulness of the Gospel earlier. I took him up in the top room and we talked for about six hours. When I figured that he had got this farm idea out of his mind, I went back to Salt Lake. However, that same night when I got to Salt Lake, I had another dream--that I hadn't finished my job.

So I paid my train fare and went back up there the next day. Now, I'd better explain a little. I had the best job in Idaho Falls at the time. I was foreman of the cars at Idaho Falls for Oregon Short Line. Also they sent me up to Silver Bow, Montana, and I was foreman of the engines and the cars at Silver Bow for a month. I got fired because a man made a mistake and blamed it on me. It made me mad that they'd take that fellow's word instead of mine. And that's the reason that the *Laman Manasseh* book was written--because I came to Salt Lake City and wasn't planning on going back any more to the railroad.

Anyway, back to my story, I went back up there and told Clyde why I had returned. He said, "Well, I'll tell you something. If the Church has got the authority they claim they have, there's nothing we can do about it." So I told him this story about Brother Woolley's offering the Patriarch of the Church the Patriarchal Keys on certain conditions. And Clyde said, "Well sir, I've got something that will tell me whether you're lying or not. I'm going down to see the Church Patriarch, and when I see him I'm going to ask him some questions." I said, "Well, I'm glad you're going down there, Clyde, because I don't want to believe a lie either. If I've been believing a lie, I want to know it. If you go there, maybe you can find it out."

Clyde went into that office and talked with the Patriarch. "Now Brother Smith, you're the Patriarch of the Church, are you not?" He answered, "Yes, I am." Clyde said, "How did you get to be Patriarch of the Church?" He answered, "I'll show you," and he went to his safe and brought a certificate of ordination out, signed by Heber J. Grant. Well, you know they've changed that around now because they think it sounds a little better to put Joseph F. Smith on there instead of President Grant and that's what they have put out. And so Clyde told him, "Well now, Brother Smith, this is irregular. President Grant had no right to ordain you. That goes from father to son." Clyde took the Doctrine and Covenants out of his pocket and proved it to him. A son of Hyrum G. Smith was sitting there and he said, "Well, that's right, Father. He didn't have the right to ordain you."

So Clyde came back to Idaho Falls and he said, "Well, you know, those fellows down there in Salt Lake don't know whether they are a'foot or a'horseback."

RAB: That's wonderful information. I suppose Clyde Gustafson is still around the area?

CWK: Oh yes.

RAB: I knew him quite well when I lived for years on Glover's Lane in South Farmington. My children and I used to buy shoes and other dry goods from the Co-op Store in Bountiful and foods from their grocery store in Salt Lake City on 8th East, when Brother Stanley Pratt managed it. I'd go to and from these places on the electric train, using the street car or bus when I got to Salt Lake City.

CWK: Oh yes. Well anyway, it was Clyde and I who went to your place on the west side that time when Dr. Allred came.

RAB: Yes, that was some years before--about 1935--at about 710 West on 17th South--all changed to a business area now. Not far from our home was the home of old Brother Alfred Higgs, who had been private secretary to President Grant for many years. He could tell some very interesting stories of real spiritual worth. But back to the Woolleys--do you recall anything else that John Woolley told you when you were in his home?

CWK: Yes, he showed me a letter from President Grant where President Grant cut him off the Church years before my visit, and he said, "I can't figure out why they would do a thing like that."

RAB: Did you meet any other members of the Woolley family when you were there? Did you meet his wife?

CWK: There was a woman there, but I didn't meet her.

RAB: When we were there, my husband introduced me to her. He said it was John Woolley's wife. When did you meet Lorin Woolley?

CWK: Oh, I met him a number of times. I don't recall now where I first met him.

RAB: Is there anything more?

CWK: Yes, I consider that John Woolley was a wonderful man. I could just feel the spirit of it.

RAB: Now do you remember anything else that he taught you at that time?

CWK: No, just that he told us this: "The Savior has appeared to me many times, but I don't think he has appeared to any of those fellows" (meaning at the head of the Church).

RAB: Did he tell you about any of those visits of the Savior?

CWK: No, he didn't.

RAB: Well then, you know about those five men were ordained on September 27, 1886?

CWK: Yes, at John Woolley's home.

RAB: Three of those men recognized the Prophet Joseph Smith when he came into the room. They, and John Taylor, too, of course, had known the Prophet in his mortal life. However, two of those men, Charles H. Wilkens and Lorin C. Woolley, were introduced to the Prophet then. (See *Truth,* Vol. 2, pg. 120, or *The Keys of the Priesthood, Illustrated,* by Bishop, pg. 122) Lorin has mentioned this in my presence. How clearly it all comes back to me and with what joy of the Spirit. John Taylor made the introductions at that time. Of course all five men shook hands with him on this wonderful occasion. Did you know Samuel Bateman, father of Daniel?

CWK: No, that was before I came on the scene, but I knew Daniel.

RAB: Yes, I remember now that you did not know about the provisions for the fulness until the late twenties. It must have been about 1-1/2 years before that talk with John Woolley in 1926. Samuel Bateman died in January of 1911, the same year that John Smith, the Church's last truly qualified presiding Patriarch died.

Do you recall to mind any experiences told you by either of these three witnesses--experiences pertaining to the "underground"?

CWK: I had an experience with Brother George Earl--one of those witnesses, you know.

RAB: Yes, I, too, met Brother Earl.[1]

CWK: Brother F. M. Darter made a mistake when he published what he called by two captions *Keys of the Kingdom--Where?* and *An Event of the Underground Days*.[2] He has it in his record that it was George Earl who went to the Hawaiian Islands to accompany Joseph F. Smith home.[3] I knew this was a mistake because I knew it was W. W. Cluff,[4] the president of the Summit Stake, who made that trip to the Hawaiian Islands to notify Joseph and help him get safely home. U.S. marshalls were after Joseph. That was one reason he was sent on that mission. Joseph F. and Brother Cluff had been partners on a mission to the Islands years before when Joseph was only 15 years old.[1] You'll find that record in Church history. Brother Cluff later became President of the Summit Stake (July 1877), which, at that time took in Randolph, Woodruff, Almy, Rock Springs and Evanston, where I lived in 1898. Brother Cluff was President of the Summit Stake then.

---

[1] See testimony of Rhea A. (Kunz) Baird, pg. 238 of Second Edition of *A Leaf in Review,* by B. Harvey Allred.

[2] See pg. 6, second column of Darter's publication, dated March 1945. Darter simply quoted without documentation from Stone and Kingston. (See Appendix A, pg. 7)

[3] Because of the activity of U.S. marshalls, such a message could not safely be sent in the U.S. mail. It must be delivered personally.

[4] LDS *Biographical Encyclopedia,* 1:340. Also *Church Chronology,* pages 149-151, from the year 1887 we read:

> *"Pres. Joseph F. Smith and wife, accompanied by Elder Wm. W. Cluff, sailed from Honolulu, Hawaiian Islands, per steamship Mariposa, bound for Utah. They arrived at San Francisco, Cal., July 9th. Pres. Smith had spent nearly two years and five months in Hawaii, as an exile."* (Fri., July 1) (continued on next page)

RAB: This clears up the history quite a bit. Thank you for relating it. Now back to George Earl, you said that you knew him.

GEORGE EARL
& 1886 MEETING

CWK: I went to see George Earl in his Centerville home in about 1930 in regard to the revelation that John Taylor received September 26-27, 1886. When Brother Earl met me at the door and invited me in, his wife--soon seeing what I came for--protested. She said to her husband, "I don't want you to talk with that man." But Brother Earl talked with me anyway. The question I asked Brother Earl was, "Did you know about a meeting that was conducted in the Woolley home in the year 1886? Do you remember of a meeting being held at that time and did you go to that meeting?" And he said, "No, I did not go to that meeting. I knew there was a meeting being held, but I didn't go to it." I said, "Why didn't you go?" He said, "I was doing the chores at the Woolley ranch while that meeting was being held." I asked, "Did you know of a revelation that was given in that meeting, that was delivered by John Taylor?" He said, "No, I heard there was a revelation given, but I did not read it."

RAB: Now, of course, you and I and several other people know that Brother Earl was under a lot of pressure, not only from his wife, as this experience of yours proves, but from the Church. In December of 1928, just prior to the funeral of John W. Woolley in the Centerville Chapel, he was certainly much more open and direct.[2] Your discussion with him was possibly two years later, after pressure had worsened.

---

[4] (continued from previous page)

Fri., July 15. Pres. Joseph F. Smith and party arrived at American Falls, Idaho, where they were met by a conveyance in charge of Elder Albert W. Davis, and started for Utah by team.

Mon., July 18. Pres. Joseph F. Smith and party arrived at Kaysville, Davis Co., where they met Prests. John Taylor and Geo. Q. Cannon and others, who were faithful watchers at the bedside of Pres. Taylor. He was very sick.

Mon., July 25. Pres. John Taylor died as an exile at the house of Thos. H. Rouche, at Kaysville, Davis Co., in the presence of Geo. Q. Cannon, Joseph F. Smith, L. John Nuttall, Samuel Bateman, James Malin, H. C. Barrell and others.

[1] See *L.D.S. Biographical Encyclopedia*, 1:69.

[2] *A Leaf in Review*, pg. 238.

CWK: For a long time I had known he was under pressure, but I went to his home, anyway, to try to learn all I could.

RAB: And how valuable even his very admissions in your interview were! He admitted a number of facts already established by other witnesses--witnesses who took excommunication, lies, and threat of imprisonment when advanced age and bodies worn down with hardship and exposure tripled the test. Brother Earl was a much younger man than John Woolley, or even Lorin or Dan.

CWK: All that is true.

RAB: Is there anything more you can think to tell us about these witnesses?

CWK: Yes, Lorin told me a story about Theodore Roosevelt, who he really was. I guess you didn't know that, did you?

RAB: Yes, I knew, but let's hear YOUR recollections.

THEODORE ROOSEVELT → BAPTIZED

CWK: Well, I heard that he converted Theodore Roosevelt to the gospel. But I don't remember who told me that part of it. President Roosevelt was baptized, you know.

RAB: Did you hear anything about Theodore Roosevelt and one other national figure, Calvin Coolidge, both being members of the Grand Council of the Kingdom of God?

CWK: No, I didn't hear that.

RAB: Yes, I learned these facts many years ago.

CWK: Lorin told me something else that was amusing. When he went on his mission to Oklahoma, there was an Indian chief there by the name of Charley. Lorin said that this Charley had a wife by the name of Rosie. She asked for baptism by every missionary that came there for a long time. You see, this Indian chief had said many times, "If any of you men baptize Rosie, I'm going to kill you."

So when Lorin Woolley got there, they asked him if he'd baptize her. So after Lorin baptized her, he started walking right up the road to the chief's house. Lorin said that chief came riding on a big horse--new saddle, new bridle, new clothes, gun and all--showing off, you know. When Lorin met the chief, he said, "Charley, I baptized your wife, Rosie, today." The chief had suspected something and so he had come to meet Lorin with his gun in his hand. In his surprise, he dropped his gun to the ground. Then he looked at Lorin for a moment and said, "Thank God she has been baptized by a man!"

RAB: I heard this same story--amusing and thought-provoking, too. Certainly Lorin knew the law of the Priesthood in such matters and would not have violated the husband's rights. In fact, I have seen in my own family how he would not teach Olive, my sister-wife, and me without the consent of our husband--consent which was readily gained, of course. In Charley's case, others have told me, Lorin was keen enough to know that this chief was just a big bluff, and was getting a kick out of the fact that he had all the other missionaries "buffaloed." If ever I knew a man who could read people, it was Lorin Woolley, and they said that his father was just as sharp at judging character. I believe it, although I did not have the opportunity to know him as well as Lorin.

CWK: Discernment of spirits is a gift of the Holy Ghost, you know.

RAB: Discernment of spirits--unembodied, embodied, and disembodied--it's all a gift of the Holy Ghost. Now, can you tell us anything else that either of these two Woolley men taught you?

CWK: Well, nothing but what is in *An Event of the Underground*. But when I sent this statement down to Brother Stone and sent him the money to get a thousand copies published, and he put this leaflet out, it made a kind of a furor in the Musser Group.

RAB: Pardon me, but why do you call the believers in the "fulness" "The Musser Group"? You see, there was Leslie Broadbent, and then there was John Y. Barlow. Both were before Joseph Musser in the Council of Friends.

CWK: Yes, Leslie Broadbent was the first man of Lorin Woolley's council and John Y. Barlow was the second man.

RAB: And Leslie was still alive when you published this, right?

CWK: Yes, he was.

RAB: I see. Well then, it wasn't *technically* true to say "The Musser Group". To be really correct they were called by Brother Lorin Woolley "The Council of Friends of God." There was no such thing as a "group" as we now know the usage of the word.

CWK: Yes, that's right.

RAB: Can you give us the date of publication of that little pamphlet?

CWK: It was about 1930, and *Laman Manasseh Victorious* was 1931.

RAB: So the little pamphlet carries the earliest known publication of the events of Sept. 26-27, 1886, in the John Woolley home? And it contains Lorin Woolley's and Daniel Bateman's statements, right?

CWK: Yes.

RAB: Did either of the Woolley men ever suggest to you what should be our attitude toward the Church?

CWK: Leslie Broadbent did. I called him and he came over to South Temple to see me on the day I was stopped from going into the temple to do temple work. It happened this way: My wife and I wanted to go to the temple to do temple work. I took her to the temple in Salt Lake City. When they were reading my recommend, the man asked me, "Are you the Brother Kingston from Idaho or the one from Ogden?" I said, "I'm the one from Idaho." "Well then, if that's the case, you can't go through this temple until you see the president of the temple, Brother George F. Richards. Do you want to see him?" I said, "Yes, I do." So he said,"Go in that door right there." (In that room there is a big, long table. I think Brigham Young had it brought from Nauvoo.) "Sit along side of that table and Brother Richards will be down in about half an hour."

So when Brother Richards came in, he said, "Well, Brother Kingston, do you believe in plural marriage?" "Yes, I do with all my heart." Well, Brother _________(What was his name? The right-hand man to Brother Richards in the temple) said, "Yes, and so do I." Brother Richards said, "Now, Brother Kingston, haven't you read in the *Improvement Era, The Deseret News*, and in other places the attitude of the Church on this question?" "Yes," I said, "I have read them all." "Well," he said, "What about it? You have to obey the Manifesto." I said, "I don't believe it. I don't believe the Manifesto came from the Lord. It came from the devil." And boy, he got mad. He said, "You can't go through the temple till you make me three promises." "Brother Richards, what are your promises?" I asked. "That you will quit going to these people that have been teaching these things to you. Let them alone. Stay right away from them. That's one of the things. That you'll turn your back on these things and never have anything more to do with them. And you'll have to make it right with that girl."

Well, I expected he would say the two things, but I'd never so much as touched that girl. She had lied to them, you know.

RAB: Oh, you mean that there was a young woman who started some stories about you?

CWK: Yes. So she might be one of the people who got me cut off the Church, because she told me that she used to go high up in the Celestial Room of the Temple and talked with the wife of President Richards and told her all about my preaching the fulness of the gospel to her, and I never did.

RAB: She was assuming an awful responsibility there--one I'd hate to have to carry with me for time and perhaps eternity.

CWK: Yes.

RAB: Minutes ago you mentioned a man who was a right-hand man to President George F. Richards in the temple. Have you since recalled his name?

CWK: No, but he was one of the main ordinance workers and was from Salt Lake.

RAB: Now I was wondering if you or any of your immediate family or friends were instructed about continuing your work in the Church as long as the authorities would let you do it without denying any of the revelations--in fact, to uphold the truth when it was maligned. You see, this is the way Lorin Woolley instructed us.

CWK: No, I didn't hear that, but I said to Brother Broadbent, "Now, Brother Broadbent, should I go and make those promises?" And he said, "No, don't you go back there. Just let them alone." But I think there is a part of the story that I should fill in. When I was standing with my wife (while our temple recommends were being examined), I told her that there was a little difficulty about my recommend. If I could get it taken care of, I would follow her through the rest of the session; but if I was unable to do this, I would meet her at the small gate in the east wall of the temple grounds. When I was unable to go on into the temple, I had four hours to talk to my friends who had been teaching me the gospel. I talked with a few men, among them Brother Charles F. Zitting. He said, "I would be careful as to what promises I would make, especially a promise as important as the one they demand of you. But I will call a man over the phone and ask him to meet you and he can advise you what to do." I was always thankful for the advice that I received from this good man, Brother Zitting. Immediately he made an appointment for Brother Leslie Broadbent to meet me at two o'clock that same afternoon in the Hotel Utah.

Brother Broadbent said, "Brother Kingston, you are in a very serious situation. A lot of us have lost all we had in this world when they have been faced with the same things you face this afternoon; but I want to tell you, Brother Kingston, that if you make these promises and keep them, when your family find out what you have done, they won't consider you as much as a yellow dog." I said, "That is the way I feel, but shall I go back and tell them I won't make those promises they want me to make?" "No," he answered, "Don't ever go back and see them."

When I met my wife that afternoon, she was very concerned. She had been all that time worried sick thinking of what might happen to me. She said, "Now what have you been doing? Chasing women, I suppose. Well, I'm going back to Idaho Falls on the next train and am going to leave you. The children are all on my side. Your father and mother[1] and all of your brothers and sisters will hate you. The Church people will be against you, and the law will be looking for you. All these things and what are you doing to us? And all you would have to do is make one little promise--and you won't even do that! That proves how much you think of us!"

---

[1] Charles W. Kingston stated that his parents lived a number of years after that incident.

"Well, dear," I said, "I have put you and the children and all I have besides on the altar of the Lord, and you can do anything you like. That will make no difference to me, as far as *my decision* is concerned. Everything I have is there on the altar, and I am no "Indian trader" and I'm not going to ask for anything back."

That was in the year 1928. I think it was in the year 1931 that my wife, Vesta, fully decided to go with me in her belief.[1]

In the meantime there were the trials before the Seventies' Quorum and the High Council. The High Council trial lasted from 8:00 p.m. until 2:00 a.m. I preached "the fulness" to those sixteen men for about six hours, answering their questions. After I got through, they decided to give me six months to change my mind. But I told them I did not blame them. They had their orders from above. But I did not want six months--I wanted them to make their decision *that night* because I knew what the Lord wanted me to do, and I was going to do it! This I *told* them.

"Then are you going to take another wife?" they asked. "If the Lord directs me to--yes." These men all had tears in their eyes. If they had been women, I think they would have cried.

The next seven days were my greatest trial. I had prayed to the Lord to know if He had approved what I had done. I told Him if I had displeased him I would do anything and everything to make it right. That was one of the longest seven days I ever experienced. While I was waiting for that answer, the powers of evil were filling my soul with fear, telling me that I had been wrong in criticizing the authorities of the Church before the High Council. On the night of the 11th day of March, 1929, I went to bed after a hard day's work, dead tired and discouraged because I had received no answer to my week-long petition.

I received my answer about seven days after the close of that High Council meeting, at two a.m., the 12th day of March, 1929. Two men walked into my room. The one on my right took me by the right hand. I was tried no longer. Strength and power flowed from him through my right arm into my body. He began to talk to me and the words were powerful and sweet. Such words I had never heard so powerfully expressed before, and I wondered who this powerful stranger could be. He made it known to me that my action before the High Council was approved.

"It can't be the Lord," I said to myself. "He could not find time to come to a man like me." So, with my left hand I opened His handclasp far enough to see the palm of His right hand, and there I saw the scar between the bones of His first two fingers--the scar that was made by the nail that pinned His right hand to the cross. It was enough--I knew now who He was!

---

[1] See letter to Idaho Falls High Council, Appendix C.

Further, I knew he had accepted me as one of His servants because He was pleased with what I had done to prove to Him that I meant what I had promised when I asked to be one of His humble servants in 1926. Later, I told that experience to Lorin Woolley, and he believed it. He said, "That's right. That's where the mark is in his hand."

During that period of trial and persecution, my son, Ortell, who was only a boy, had a dream that comforted him and showed him that I had been fighting the right cause.[1] I also had dreams of warning.[2]

I was endowed with power from on high to be able to perform the mission He had for me to do. I immediately preached the fulness of the gospel from Ashton on the north, including the Teton Basin, and to Provo on the south--to everyone I could find who would listen. I preached it for seven years, writing letters and sending literature to all of my near friends wherever I had lived.

Brother Stone and I wrote the *Laman Manasseh* book and advertized it in the *Improvement Era*. I wrote an answer to Judge Roberts of Ogden answering a criticism of the book. I printed 1,000 answers to his criticism and sent it to all 26 members of the General Authorities. I printed on my own printing press 4,000 copies of the four suppressed revelations and placed 1,000 copies of these revelations on the literature table on the temple grounds at General Conference. I printed a lot of other literature and sent it out. During that time Anthony W. Ivins, counselor to President Grant, held up the *Laman Manasseh* book in the Church Priesthood Meeting in the Tabernacle and said, "I want you to see this book. Every word in this book is true, but it comes from the wrong source," as if a book that had no other words except truth could come from the wrong source.

---

[1] *DREAM OF ORTELL KINGSTON: I dreamed my mother and father and all my brothers and sisters were in a dark thick forest. We were trying to find our way. We came to the edge of the forest and looked out over a large green valley. We started walking out into the valley and found we were on a path leading out through the valley. As we moved along the path, there were a lot of strange people. They looked like people, but they had snake tails, and they were running out of the forest along both sides of the path and trying to hurt us. They would flip arrows out of their tails at us. We thought they were going to kill us, but a heavenly man appeared ahead of us on the path. He waved his hand and these wicked snake people had to leave and go back into the forest. Then we followed this man along the path out into the green beautiful valley.* (Written by Ortell Kingston (born 1919) with permission to publish the same.)

[2] See Appendix G for C. W. Kingston's account of one of these dreams and other experiences.

RAB: You certainly didn't lack courage, and, looking back, it strikes me funny. Perhaps that *Era* will become a collector's item. I suppose there can always be a first time--but think of it! The devil inspiring the creation of a book that is ALL truth and then advertising it in the *Improvement Era!*

CWK: The Church has forsaken so much.

RAB: And why? To please the world. How careful we believers in the fulness must be, that we don't become self-secure and go with the crowd even in our *own* associations one with another. How I love the expression of Joseph Smith; he said that he would always maintain a true principle even though he stood alone.

CWK: I want to tell you a dream I had. Israel Barlow[1] came to me in a dream. He stood just as close to me as you are right now. That man was a bodyguard of Joseph Smith, you know.

RAB: Yes, then this man was the father of the Barlow brothers that some of us knew--Israel, John, Ianthus (who is still with us), and Edmond.

CWK: Yes, he was their father. And he was bent in deep sorrow. He said, "You see that woodpile?" He pointed. "I want you to straighten that woodpile out for me. That's everything I've got in this whole world." I looked over there and saw an ax against a chopping block. I went over and picked up that ax. It had a blade on it that was so dull, it was about an eighth of an inch thick--and rusty! I thought, "Well, I could never trim those trees with that dull ax." He said, "You see those two dead trees over there?" One of them was about 50 feet long and was as dead as a door nail--never had a bit of life in it; neither one of those trees did. I said, "Yes, I see them." He said, "Look beneath that lower tree and you'll see two green sticks." I looked under that tree and there were two green sticks, about two feet long and about six inches in diameter--just looked like quaking asps. And he said, "Those two sticks belong to you." When I saw those green sticks under there, I noticed they had sprouts just like a potato. I thought, "Oh, I'd never get those big trees off of those two sticks so that they can get free."

But I took hold of the biggest tree, the top one, and I threw it to my right about fifty feet! A man like me couldn't throw any two or three ton tree about fifty feet, could he? Then I took the other tree and threw it off to the left. And just as quick as I did that, those two green sticks moved. One started to fly to the north and one to the south. In just a little while, sticks of wood came from every direction, piling themselves! These were sawed just like these ties they put in a mine to support the walls in the mine--squared all even and about five feet long. These piled *themselves* in piles about five feet high. And I'll bet there were 100 or 200 piles of those that came down and put themselves in that position. Now you can be sure that dream showed me something!

---

[1] Israel Barlow, a member of Zion's camp, was born Sept. 13,1806, in Granville, Hampden Co., Mass., a son of Jonathan and Annis Barlow. He came to Utah and selected his farm in West Bountiful in Oct. 1848, moving his family there for the summer of 1849, and permanently located there in 1850. Bro. Barlow was ordained a Patriarch by Wilford Woodruff in 1882. He died Nov. 1, 1883, in West Bountiful. He was the first nurseryman in Davis County, Utah. (*L.D.S. Biographical Encyclopedia*, 4:687.)

RAB: Yes, it does. How beautiful! It shows us many things.

CWK: You can guess what the two big trees represented.

RAB: Yes, I can. Was old Brother Israel Barlow dead at the time he came to you in the dream?

CWK: Oh, yes. He had been dead for years and years.[1]

RAB: Did you know him in this life?

CWK: No, I never knew him.

RAB: For the reader's sake, please tell how you knew who he was.

CWK: Oh yes, he told me, "My name is Israel Barlow. And that woodpile is all I've got in this world." That was in 1936.

RAB: Good! That date gives us another clue. That's very interesting. Can you tell us why one green stick or block went north and one went south?

CWK: Why they went to the believers in "the fulness" in both directions.

RAB: Good. That is the same as we interpreted it before, when you told us.

CWK: As you know, John Taylor prophesied that in the time of the seventh president, the Church would go into bondage both temporal and spiritual--and in that day the One Mighty and Strong spoken of in the 85th Section of the Doctrine and Covenants would come.

RAB: Well, that seems clear enough to me. He said *in that day--the day of bondage.*

CWK: Yes, the *day of bondage*.

RAB: Yes, now,many people have interpreted that to mean the day of the seventh president. But neither John Taylor nor Heber C. Kimball, who BOTH uttered this prophecy, said that. Both said substantially that in the time of the seventh President the Church will go into both spiritual and financial bondage, and in THAT day the One Mighty and Strong will come.

---

[1] Israel Barlow died November 1, 1883.

MJB: It makes a different story. And now the nation, too, is in bondage!

RAB: Now, another sidelight--Did you ever hear John or Lorin Woolley say who the One Mighty and Strong will be?

CWK: No, but I've heard a lot of other people say.

RAB: Your sense of humor, as well as your memory of these things is still sharp. Did you ever know any of these "One Mighty and Strong" ones?

CWK: Let's think--Samuel Eastman and John T. Clark.

RAB: Did you know them personally?

CWK: Yes.

RAB: Did they hoist themselves or did their followers hoist them up to that impossible pinnacle?

CWK: I don't know, but I didn't believe it.

RAB: On the telephone you were telling me about a dream or some such manifestation that Jessie B. Stone had of John Woolley, and that this was how Brother Stone found that beautiful story, the analogy that was used in your book, *Laman Manasseh Victorious*.

CWK: Yes, yes. I was stopping at Brother Stone's place one night. The next morning he got up and said to me, "I had a wonderful experience last night. John W. Woolley came to me in a dream." (That was in 1930.) John W. Woolley came to him in this dream and he said, "Go to the Salt Lake Library and you will find a book there by the name of *Rosalynde*. Go and get that book and write the story that is in it, and it will help to convert the Indians to the gospel." And Jessie said, "Charles, what do YOU think about my dream?" I said, "Well, you can tell if it's true or not if you go and find the book," because neither one of us ever knew of a book like that. I said, "If you find that book in the library, it will show that Brother Woolley knows that it is there." So he went there and found the book!

RAB: Speaking of that book, *Rosalynde*, it is nothing short of beautiful and wonderful how these story characters allegorically fit the prophecies of the latter days as well as in the meridian of time--"the first shall be last and the last shall be first", you know. Looking here at the book, I see that it was written by Thomas Lodge. I had forgotten the author's name. What inspiration he had to write a perfect allegory that was used by you pertaining to great spiritual events!

Now, about the authorship of *Laman Manasseh Victorious*--you used the name of Ray and explained why, but it was you and Brother Jesse Burke Stone, right?

CWK: Yes; that's right. It tells there in the front of the book which of us did each of the certain parts.

RAB: Now, there is another thing we hoped to have you relate--your experience up in Idaho when you were prompted to go to that meeting that was held for the Indians.

CWK: It's a long story, the part that John Frye has about the Indians, but they recorded it on tape as the Indians told it. You have that now, right?

RAB: Yes, we have that. But please tell us about the visit you made to a meeting with Follis Gardner Petty.[1]

CWK: Well, that morning I got direction to go to Brother Petty's home in Pocatello on the train and ask him to take me to Washakie in his car.

RAB: Yes, the little town of Washakie--that was about 1934. How did this direction come? A prompting?

CWK: Yes, a prompting of the Spirit. And you see, neither Brother Petty nor I knew how long it would take us to drive there to the village of Washakee or who would be there when we got there. But there was a conference being held there with the Indians. How do you think that we could get there just at the time when we needed to?

RAB: That's remarkable!

CWK: So there were two seats vacant just at the left of the door when we walked in. That's all that were left--just those two. We sat in those two seats and as soon as we sat down, the president of the stake came down and shook hands with us. He said, "What is your name and where are you from?" I said, "My name is Kingston, and I'm from the Idaho Falls Stake." (The name of the stake has been changed two or three times since then.) Then I said, "This is Brother Petty from the Pocatello Stake." He shook hands with us and said, "I want you men to come up on the stand." We went up there with him, and they called Brother Petty first; he didn't speak any more than a dozen words. Then he sat down and they called me; and I took the rest of the time allowed for speaking. When they got through with the rest of the meeting, I told Brother Petty, "Let's get out of here quick. These men sitting behind us here weren't very pleased with what I said."

RAB: Well, did you make it? Did you get away without being accosted?

---

[1] Account verified by Follis Gardner Petty, who still resides in Salt Lake City (1972). He states that he knew only one of the witnesses of the Eight-hour Meeting--Daniel R. Bateman--and heard his testimony about this meeting.

CWK: Well, we could hardly get through all of the Indians because they were in the aisle and everywhere else. We could hardly squeeze through them, because they were talking about what I said. They had heard something different from what they were used to hearing.[1]

RAB: You said something about how you spoke in English to them, but you told me something more.

CWK: They heard me in their own language.

RAB: That's it. Beautiful! What tribe did they belong to? Were they the Blackfeet?

CWK: I don't remember the tribe.

RAB: Possibly there would be more than one tribe represented there.

CWK: Yes, I think there was. But anyway, we got outside and one of the Indians touched me on the shoulder and said, "What's your name?" I told him, "Brother Kingston." And he said, "You know I thought it was an angel talking. We've never heard anything like that before. But you ought to have seen those men behind you twisting on their bones."

RAB: Surely the Lord had a purpose in these things. It reminds me of the words of Parley P. Pratt after he, Peter Whitmer, Jr., Oliver Cowdery, and Ziba Peterson returned from their mission "into the wilderness among the Lamanites." (See D. & C. 32:2) He left this comment for history. Let me see if I can quote it: "We trust that at some future day, when the servants of God go forth in power to the remnant of Joseph, some precious seed will be found growing in their hearts, which was sown by us at that early day." (corrected)[1]

---

[1] D. & C. 90:9-12. *"That through your administration they may receive the word, and through their administration the word may go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews.* (Lehi's people, too, are Jews.) *And then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation. For it shall come to pass in that day, that every man shall hear the fulness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them for the revelation of Jesus Christ.* (Lehi's descendants are from Joseph.) (Parentheses the author's.)

CWK: I've had thoughts like that about this very experience.

RAB: It reminds me of Cowper's immortal hymn, "God Moves in a Mysterious Way." Two of the verses seem especially applicable here:

> *Deep in unfathomable mines of never failing skill,*
> *He treasures up his bright designs and works his sovereign will.*
>
> *Blind unbelief is sure to err and scan his work in vain;*
> *God is his own interpreter and he will make it plain.*

Now, Brother Kingston, you knew some very important people who have since died. It would be very worthwhile for us to hear some of these testimonies as they pertain to Church history, and especially the fulness of the gospel.

CWK: I know some facts about John W. Taylor and the persecution he suffered.[2] My wife and I went to see Nellie Taylor, somewhere between 1926 and 1929. We asked her how her husband lost his apostleship. She said, "John came to me and showed me a letter signed by President Joseph F. Smith, which asked for John's resignation from the Quorum of the Twelve Apostles. So I said to him, 'Johnny, are you going to put your head in that noose?' And he said, 'What can I do? This is from my file leader, the President of the Church!' He went straightway, met with the Twelve and resigned his position. The Council of the Twelve lost no time in accepting his resignation.[1]

---

[1] "Thus ended our first Indian mission, in which we had preached the gospel in its fulness, and distributed the record of their forefathers among three tribes, viz: the Catteraugus Indians, near Buffalo, N.Y., the Wyandots of Ohio, and the Delawares west of Missouri. We trust that at some future day, when the servants of God go forth in power to the remnant of Joseph, some precious seed will be found growing in their hearts, which was sown by us in that early day." (From *Autobiography of Parley P. Pratt*, 3rd ed., pg. 57. His next notation shows that this was on or prior to February 14, 1831.)

[2] See *Star of Truth*, Feb. 1956, p. 42
Reminiscences, by Bairds, 1:11-12.
The Keys of the Priesthood, Illustrated, Bishop, pg. 228,229, 231.
Truth (Anniversary issue on John W. Taylor), May 1941, (Vol. 6).

About three days later, John met President Smith on the street and Brother Smith said to him, "Why did you do it, Johnny?" John took that letter which he received by mail, out of his pocket and handed it to President Joseph F. Smith. He read the letter and said, "This is the first time I've ever seen this letter. I never wrote it!"

Nellie Taylor was quite sure that Francis M. Lyman had forged Joseph F. Smith's signature from the President's rubber stamp with which the President signed his business papers. A few days after Brother Smith first saw that letter, John W. Taylor met F. M. Lyman on the street and Lyman said, "Well, how does it feel, Johnny, to be out of the Quorum?" John W. said, "I feel fine. I didn't want to be associated any longer with a bunch of cowards." And Lyman, laughing on account of what John told him, met with the rest of the Twelve and had John cut off the Church. F. M. Lyman was President of the Quorum of the Twelve at the time.

Later when John W. Taylor met Lyman on the street John said, "Now, Francis, I'm not going to live much longer. (He had cancer.) When I get there I'm going to call you before the Great Judge to answer for the things you've done to me." It wasn't very long after John W. died until Francis M. Lyman died, too. He died in 1916.

Now, here is another fact of history that I know about. Frank J. Cannon went to President Grover Cleveland and told him that he (Frank) would get his father, George Q. Cannon, to sign that Manifesto. (Enemies of the cause had been working on a Manifesto for some time.)[2]

---

[1] "In the meantime Apostle Abram O. Woodruff died in that land. His death gave the apostate members of the Quorum of Twelve a majority in that quorum, which had some years previously usurped the governing powers in nearly all matters. This majority lost no time in ejecting Apostles John W. Taylor and Mathias F. Cowley, the only two remaining true and steadfast to the teachings of their predecessors and all former presidents of the Church". (*A Leaf in Review*, by B. Harvey Allred, p. 201-202; *Truth*, 8:173; *Church Chronology*, pg. 20.)

[2] Regarding the Manifesto of 1886: "George Q. Cannon had with him a document very similar to the Manifesto presented and approved 4 years later. This instrument had been prepared by some of the bitter opponents of this doctrine, members and non-members of the Church, with slight assistance from two of the faithful brethren. (*A Leaf in Review*, p. 183.) (See "Is the Manifesto a Revelation?", containing testimony of Thomas J. Rosser, pg. 6-8, by Robert Newson. Both Bro. Newson and this writer knew Brother Rosser and heard his testimony of this event more than once.) (Also see "An Event of the Underground," Appendix A.)

RAB: Did you know some of the Church Presidents?

CWK: I knew Joseph F. Smith personally.[1] I saw President Snow in conference when I was a boy about four years old. This was about 1888 when he was one of the Twelve.[2]

I'd like to relate a story of my father and his work under President Snow. President Snow asked my father, Charles Kingston (no middle name) to go up to the Big Horn country and help the saints get their land titles (he was an expert title man). That was about June or July of 1899 when Father did this work for the Church. Father arranged for 30,000 to 35,000 acres of land and water rights for the saints who settled up there. At that time William F. Cody ("Buffalo Bill") had a big tract of land close by that he tried to interest my father in buying for the Church, but instead my father got the big, big tract, already mentioned, free from the government.

When the people got this land and title to it, including water rights, they told my father that he could select any 160 acres of land in that project free of charge, but Father told them that he was doing that work for the Lord and his work was free.

That first year, 1899, Father could see that they weren't going to get the water in the canal in time for a crop that year. The canal wasn't finished. This would mean real suffering for the pioneering saints if they had no crops or other means of getting food. Father decided upon a course. He went to the head man of the Burlington Railroad, an owner, F. W. Mondell, who was also a U.S. representative in Congress. Father told him that the people who were getting that land and had already moved up there wouldn't get any crops that year; so in order for them to live through the winter, they'd have to have some jobs. The railroad was planning to start railroad construction the next year in that new country, so Father suggested to Mondell that they build a grade that winter.

---

[1] Joseph Fielding Smith was born Nov. 13, 1838, son of Hyrum Smith and Mary Fielding. His mother died when he was 14 years old, leaving him an orphan. When he was 15 years of age,he was called on a mission to the Sandwich Islands. He was ordained an apostle July 1, 1866, became President of the Church Oct. 17, 1901, and died Nov. 19, 1918. (See *L.D.S. Biographical Encyclopedia* for many details of his life.)

[2] Lorenzo Snow, fifth president of the Church, was born April 30, 1814, was called to the apostleship early in 1849, became President of the Church (subsequent to the death of Pres. Wilford Woodruff) on October 13, 1898; died October 10, 1901. (For many details of his life, see *L.D.S. Biographical Encyclopedia.*)

Later, in October the Saints knew that they were in trouble. They had a prayer meeting and asked the Lord to help them, to open up the way for them. So while they were holding the prayer meeting the engineers for the Burlington Railway came THAT DAY to start surveying for the building of the grade for the railroad. So they put it in their history that this prayer meeting was the reason for the engineers coming that day. They were so foolish that they couldn't even give Father credit for his part in the miracle.

RAB: There is an old proverb that reads somewhat like this: "Man soweth the seed, but God giveth the harvest." Giving just credit to your father surely would not rob the Lord, but rather, would point up the inspiration, God-given, which your father acted upon.

CWK: When the Woodruff Stake was organized June 6, 1898, John M. Baxter was president, Byron Sessions was first counselor, and my father was second. You'll find this recorded in Church Chronology by Andrew Jenson. (See also *L.D.S. Biographical Encyclopedia*, 1:331 for accounts of Bro. Baxter's and Bro. Kingston's lives.)

Soon after, Francis M. Lyman went up to Great Falls, Montana, on the train, having prearranged for Brother Sessions to go to Great Falls with his team and buggy to take Francis M. Lyman back to the Big Horn Stake conference. (Big Horn Stake was organized May 1901 with Brother Sessions as president.)

That first night Brother Lyman stayed in the Sessions home and asked Brother Sessions if he had taken another wife. Brother Sessions said, "No, I have not." Brother Sessions didn't sleep that night because he was worried that he had told Brother Lyman a lie. The next morning Brother Sessions asked Brother Lyman if Joseph F. Smith had told him to ask him (Brother Sessions) that question. He said, "Yes, he did," the blackest lie that he could tell. Anybody who knew the facts would know it was a lie! Then Brother Sessions said, "I told you a lie last night, because I do have another wife." Lyman asked, "How many children does she have?" Brother Sessions answered, "She has two children."

When they got to conference that morning, during the conference meeting Lyman handed Brother Sessions a slip of paper. They were on the stand. The note asked Brother Sessions to suggest who he wanted to take his place as president of the Stake. It is my opinion that rather than do what he did, it would have been less cruel for Lyman to have taken a gun and shot Brother Sessions dead, because he asked Brother Sessions where this woman lived--and then he went there and told her that she was living in adultery, and to leave Brother Sessions and go home to her people, which she did.

Brother Sessions went back to Bountiful where his people lived. Soon after that he died a broken-hearted man. The president of the Church had advised him to live plural marriage and Lyman had said he was living in adultery. (See *L.D.S. Biographical Encyclopedia* 1:300)

RAB: These are sad and tragic things, but if the printing of these facts, which we have verified from other sources, too, can help some readers not to trust in the arm of flesh, no matter the high pretentions, then we will feel that we have accomplished some good. You have mentioned Frank J. Cannon and Francis M. Lyman as being traitors.

CWK: Frank J. Cannon wrote a book called *The Prophet of Utah*. James E. Talmage and Melvin J. Ballard were bitter opponents of the Principle. I could tell you about traitors of today but for reasons you can understand I'd better not.

RAB: I've never heard of a dead man entering a law suit. Today's traitors are possibly easier to identify. This would lessen the need for identification by name.

CWK: Even after F. M. Lyman died, we must admit that the Quorum of the Twelve were most, if not all, of the same opinion in regards to the continuation or re-establishment of the principle of plural marriage, because it is a fact that even after Lyman died, Joseph F. Smith's life was threatened by members of the Quorum of the Twelve.

RAB: Yes, this is true. Lorin Woolley told me about it.

CWK: Joseph F. Smith went to Brother John W. Woolley and asked his advice about what to do about that threat. Brother Woolley told him, "If you make that statement, you'll never live to preside over another conference." Joseph F. yielded to that terrible threat made by brethren in his own Quorum and uttered that statement at the October conference.

RAB: More details on this tragic incident will be given in my own *Reminiscences*.

CWK: Here is a happening that not many people know about: Francis M. Lyman claimed when President Snow died, that he (F. M. Lyman) was entitled to be the president because he was head of the Quorum of Twelve Apostles. Joseph Fielding Smith claimed it because he was ordained an apostle fourteen years before Lyman.[1] During that time Joseph F. had been a counselor to four presidents:[2]

---

[1] Joseph F. Smith ordained an apostle July 1, 1866. (*Biog. Enc.* 1:72)
Francis M. Lyman ordained an apostle Oct. 27, 1880. (*Biog. Enc.* 1:138)

[2] When President Young decided to have more than two counselors, Joseph F. was one of the number selected. (*Biog. Enc.* 1:72)

Brigham Young, John Taylor, Wilford Woodruff, and Lorenzo Snow.

They went before the Twelve for a decision and there were six votes for Lyman and six votes for Smith. This caused a deadlock. F. M. Lyman went to Joseph F. Smith and said that if he'd make him a certain promise, he'd vote for him. The condition was this: That Joseph wouldn't do anything except those things that were the decision of the Twelve Apostles. Joseph made that promise, and that put him in a position where he was president in name only. Lyman and his crew had charge of the Church.

FM LYMAN
"IN CHARGE OF
CHURCH"

After the Manifesto had been issued, Lyman wanted it to apply to the whole world, to Mormons everywhere. The majority of the Twelve Apostles wanted it to apply in the United States only. Lyman wasn't satisfied and wanted to get rid of the two apostles who were doing more to promote plural marriage than any others. Those two apostles were Mathias F. Cowley and John W. Taylor.

RAB: Some of our readers might appreciate knowing that Abraham Owen Woodruff was faithful to the last, but enemies of the fulness had sent him to Mexico to get rid of him. He and his wife died there the same year, 1904. (See *Reminiscences* 2:10 & 16.)

CWK: Yes, that's right. They got rid of him, too. In that forged letter it said that Mathias F. Cowley and John W. Taylor had done more to promote plural marriage than any of the apostles (referring to the Quorum members at that time).

There are a few more things I have remembered since we first talked.

RAB: Good! That's what we are here for.

CWK: Lorin Woolley told me that when Brigham Young came to this valley and said, "This is the place," he was riding in Brother Woolley's wagon. Lorin Woolley said that the bodies of Joseph and Hyrum Smith were dug up, put in new caskets, and brought to the Salt Lake Valley at a very early date. Lorin further stated that the bodies were buried in the Salt Lake temple grounds. (To substantiate this fact, an interesting quote is reproduced on the following two pages, taken verbatim from a journal of Robert Shrewsberry, deceased, pg. 40-41. More information can be found in *The Keys of the Priesthood, Illustrated*, by Bishop, pg. 189-190.)

*

RAB: Yes, I heard this and also that they were buried beneath where the monuments to Joseph and Hyrum now stand. The statement selected to be put on Joseph's memorial was no happenstance. This is a passage that Lorin often quoted in telling us how very important it is for us to make our calling and election sure and in explaining what this really means. It is here recorded for the benefit and convenience of our readers:

Patriarch Harrison Speery
(died ab. 1928) at
age of almost 99)

told Bro. Worth Kilgrow (told the story to him three times) that B.Y., H.C. Kimball and Bro Wilcox (Amanda H. Wilcoxs husband) went back to the mansion house at Nauvoo (Joseph's home) in 1848 and dug up the bodies of Joseph and Hyrum and brought them to Salt Lake in a sealed wagon.

When they arrived late in the fall of 1848 they opened up the wagon. He, Bro. Speery, saw the bodies, with a few other trusted ones, lying in their caskets, side by side. He said they looked very natural, almost as tho asleep. He was about fifteen yrs. old at the time. He told this story a year or two before he died. At that time he told Bro. K. that the Prophet had visited in his home and showed the chair in which he sat.

— Dictated to me by Bro. W. Kilgrow in Jan. 1939

* * *

On May 26, 1938 between four and five oclock, P.M., Bro. Wm. Stokes and family saw a vision of a bloody sword form in the sky to the west. The sword formed first, then turned blood red and drops like blood began to form and drip from the point. When in the days of the prophet, Jos. Smith, such a sign was given, the prophet said, "There will surely be war for this nation"

(Copied from Ed. Graingers "Notes on Priesthood")

"It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with him face to face as one man converses with another. . . . " (From "The King Follett Discourse," by Joseph Smith. Published in *Times and Seasons* of August 15, 1844. Also *Teachings of the Prophet Joseph Smith,* by J.F. Smith, pg. 235.)

With what disappointment we just learned that this priceless quote has been removed from the statue of Joseph Smith. Other quotes from Joseph's account of the first vision have been substituted.

CWK: There is another story that I know about. Years ago Heber J. Grant was talking on the street with some prominent men when he made the statement that his wives had brought him only daughters and that he intended to keep taking more wives until he got some sons. The *Salt Lake Tribune* got ahold of this story and published it. I remember reading it. Because of this publicity, Heber had to flee. Lorin Woolley took him to Evanston on horseback, where he took a train for the east, destiny unknown. He was actually being sent to Europe to preside over the European Mission.

RAB: Oh yes, I remember hearing Lorin tell that story. Lorin said that he was used to the saddle, but that Heber was just a tender city fellow. He got so sore that he begged to stop and get off the horse, but both knew that time was a very precious commodity right then in escaping their enemies. Lorin had to keep urging him on. He said that when they finally reached Evanston, "Heber was about the sorriest sight you ever saw." (They were playmates as boys before the Woolleys moved to Centerville.) We laughed with Lorin as he relived the humor of actually physically helping a tall, gangling fellow off the horse into the station and on the train. Lorin was small of stature. Heber had to lean on him in order to get his abused muscles to work at all, and there was no disguising THIS fugitive. If you have ever been saddle-sore, you can visualize this scene quite well. I wonder if their guardian angels didn't have a good laugh, too.

CWK: It was while on this mission in England that Heber J. Grant met the young woman who later became Mrs. Winegar. Do you remember?

RAB: I certainly do, but tell us what you know.

CWK: There was a young woman in England who worked in the Church mission office under Heber J. Grant, who was mission president. He wanted her to marry him as a plural wife and she turned him down. This was in the early 1900's. She came to this country and married Bishop Winegar of Woods Cross. Later she told one of her neighbors that President Grant had proposed to her. This woman carried the story to President Grant, and he got two of the apostles to go to Woods Cross and get papers made out by a doctor declaring her insane. Then they took her straight to the institution in Provo. She was kept in that Provo hospital for about five or six years. She tried to send a letter to her folks in England, but the hospital officials wouldn't let her send any letters out. Finally she got a letter through to her relatives in England. They went straight to the British Government of which she was a subject. In no time a message went to Washington, D.C., and they sent word to the Church to see that that woman was released. She went home, but finally they put her back in again.

I knew Mrs. Winegar. She came to one or two of our Co-op meetings in Woods Cross. She was a very intelligent woman. She was honest to the bone. That is my opinion of her.

RAB: Brother Lorin Woolley spoke highly of Sister Winegar. Her name and the tragic circumstances of her incarceration were mentioned more than once when I was in his presence. In fact, when President Grant publicly defamed her in conference, I was sitting by Brother Lorin near the radio in Leslie Broadbent's home listening to the conference with other brothers and sisters. We heard the commotion near the pulpit when she tried to make her way to the rostrum to defend herself against the cruel accusations President Grant had just made against her. In the excitement, the officials forgot to turn off the radio broadcast. We heard such expressions as, "Stop her!" "Put her out!" and the like. Then communication snapped off.

Leslie Broadbent and other brethren, who were attending the session and sat not far from the pulpit, returned immediately to report all they had both seen and heard. As might be expected, the guards took her out of the Tabernacle. Lorin said that he admired Sister Winegar for her courage and declared that she was thoroughly justified in seeking to defend herself against President Grant's false and unjust charges.

At this time I again listened to this account of her persecution and suffering, as told mostly by Lorin. Again Brother Woolley expressed sympathy and concern for "a good woman." Again the humorous aspects of Brother Grant's sending another man to propose marriage for him were discussed.

CWK: In the little booklet called "The Mask of Mormonism" Jessie Burke Stone told this sister's story. (See Appendix D for excerpts from this pamphlet, pg. 6-7.)

RAB: There is still another story that we want our readers to have. It is about a convert in the first decades of Church history, a Brother Stowell.

CWK: Yes, William R. Stowell left Nauvoo and went east to New York to get his mother. They were just a day's journey from Nauvoo when he heard that Joseph and Hyrum were killed. He thought that that was the end of all his hopes--that all was in vain. That night Joseph came to him and told Brother Stowell that he would go west and become a great man. Then Joseph told him the "horseshoe" prophecy[1] that he had told some of the saints before his death. It was about the saints going west and then making a trek like a horseshoe before returning to Jackson County. This dream gave William encouragement and hope. He went on to Nauvoo and joined the saints there. Later he came west with the early pioneers.

He married three wives in Utah or Deseret. Later he had to flee to Mexico. One wife, Harriet, refused to go with him. His son, Ephraim, accompanied him to Mexico. They had a flourmill. In Mexico Brother Stowell was shot by a Mexican, but he survived. Later when he died, his son, Brigham, took over his property.

RAB: Brother Kingston, there was a family connection, is that right?

CWK: Yes, I married a daughter of the wife who stayed in the U.S. She, Vesta Minerva Stowell, was my first wife.

RAB: You mentioned how the Lord had dealt with your persecutors.

CWK: Yes, in those early days of my fight for the fulness of the gospel, Fred A. Cain, President of Idaho Falls Stake, came to my place, and read from the life of Wilford Woodruff. I got out another copy of the same book and read to him about the revelations that the Church had suppressed. He got really mad and told me he was going to cut me off the Church. I said, "Brother Cain, you couldn't cut me off of nothing. You haven't got the authority." He got up and went out, slamming the door behind him.

A few days after that he took sick and went to the Mayo Brothers Hospital. From there he wrote a letter to the High Council and told them to give me "the works." He was really sick but they couldn't find out what was wrong with him. Finally they sent him home, and he was back only a few days when he died. There were others who tried to harm me and a number of them died, just as my young son saw in a dream. (See footnote on page 14 of this volume.)

RAB: We thank you, Brother Kingston, for your kindness in participating in this discussion. You have given us valuable data including the manuscript that you wrote many years ago and which we have photographed and included as Appendix E following this discussion. It contains evidences not produced in print heretofore. The letter written to your children manifests the sound wisdom of a father in the patriarchal law. It, too, is included, as Appendix F.

---

[1] See *Reminiscences*, Vol. 2, pg. 26. Also *Jacob Hamblin, the Peacemaker*, by Pearson H. Corbitt and *Mosiah Hancock Journal*, pg 19, published by Ogden Kraut.

APPENDIX

APPENDIX A

An Event Of The Underground Days

BY

JESSE BURKE STONE

On Sale at

SHEPHARD BOOK COMPANY
408 South State Street
or
BOOK EXCHANGE
113 East 2nd South Street
PRICE 10 CENTS

(All Copyrights Reserved)

FOREWORD

In the following pages the compiler presents to the public testimonials in behalf of occurrences in church history, heretofore not published. They are highly faith-promoting and otherwise of great value relating divine manifestations received by President John Taylor during the closing years of his life, manifestations, which have not been equalled since the dedication of the Kirtland temple in 1836.—As to the authenticity of the things testified to, the spiritual-minded reader will have no difficulties to discern them as genuine. Furthermore they speak for themselves, when considered that acts out of harmony with divine laws committed in those days called for extraordinary display of spiritual manifestations and the appearance of divine messengers in order to combat the powers of darkness in their attempt to nullify a celestial principle and set it at naught. Likewise the prophetic utterances of the venerable president, partly fulfilled, as well as his divinely inspired movements and the success attained in arranging all things satisfactory previous to his death, as testified to by witnesses who took part in these transactions, denoting faith, valor and spiritual strength will prove a source of inspiration to all who peruse the things published, while the statement recorded by him as to the document drawn up by unfaithful servants abolishing plural marriage, presented to him for his signature will be considered as highly significant when sensed that a few years later a similar declaration was prepared for and signed by his successor in fulfillment of the prediction of the servant of God who died in exile, to the effect, that the powers of darkness would succeed, after his death, to set aside the divine law. The further fact, that a clerk of the court, a non-Mormon, was drawn into play, who drafted the manifesto, executed by the successor of President Taylor and accepted by the body of the church as coming from divine authority, will prove a shocking surprise, when that part of the membership of the church, who comprise the "salt", are informed of the transaction and likewise create feelings of revolting resentment, when reflecting that the church leaders of those days concocted with the enemies of God's laws, to stab with the intent to kill a celestial principle for no other purpose, than to safeguard earthly possessions considered in danger, an act which has brought persecutions upon those concerned and deep humiliation to the cause of righteousness and truth.

The excerpt of a letter directed to Lorin C. Woolley, whose name appears frequently in connection with the contents of this pamphlet, by a number of truth-seeking individuals, under July 1, 1931, printed as last part of the pamphlet, is given with the explanation, that a response to this has not been forthcoming and as a consequence the compiler decided, to submit the incidents testified to, to the scrutiny of the public.—With this procedure he attains the satisfaction that he has discharged his duty as to the cause championed by him and will rest his case, to be taken up by the reader with the determination to do his part to meet out justice to a righteous cause and principle, which has been betrayed in the house of its friends, for if there ever was a time in the history of the church, when a reformation was needed that period has arrived now, and should not be delayed until tomorrow after thousands more adherents to the principles of the gospel have drifted into apostacy.—The letter referred to will be furnished in full upon request, when accompanied with fifty cents for typewriting and mailing.—An account of the events transpired as witnessed have been partly printed in a work published under the title "Laman-Manasseh Victorious" in 1931, but are given here unabbreviated for the reason stated.

—THE AUTHOR.

STATEMENT OF LORIN C. WOOLLEY AND DANIEL R. BATEMAN

Given at Salt Lake City, Utah, September 23, 1929, at 304 Vermont Bldg., with reference to the revelation of September 27, 1886, on the subject of celestial or plural marriage, which revelation was given by the Lord to President John Taylor.

Present: Lorin C. Woolley, Daniel R. Bateman, John Y. Barlow, J. Leslie Broadbent and J. W. Musser. Opening prayer was offered by John Y. Barlow.

Lorin C. Woolley related the following: While the brethren were at the Carlile residence in May or June of 1886, letters began to come to President John Taylor from such men as John Sharp, Horace Eldredge, William Jennings, John T. Cain, Abraham Hatch, President Cluff and many other leading men from all over the church asking the leaders to do something, as the Gentiles were talking of confiscating their property in connection with the property of the church.

These letters not only came from those who were living in the plural marriage relation, but also from prominent men who were presiding in various offices of the church who were not living in that relation, and they all urged that something be done to satisfy the Gentiles, so that their property would not be confiscated.

George Q. Cannon on his own initiative selected a committee comprising himself, Hyrum B. Clawson, Franklin S. Richards, John T. Cain, and James Jack to get up a statement, or manifesto, that would meet the objections urged by the brethren abovenamed. They met from time to time to discuss the situation. From the White House, where President Taylor and companions stopped after leaving the Carlile home, they went out to father's. George Q. Cannon would go and consult with the brethren of the committee, I taking him back and forth each day.

On September 26, 1886, George Q. Cannon, Hyrum B. Clawson, Franklin S. Richards and the others, met President John Taylor at my father's residence at Centerville, Davis County, Utah, and presented a document for President Taylor's consideration.

I had just got back from a three days' trip, during most of which time I had been in the saddle, and being greatly fatigued I had retired to rest. Between one and two o'clock p. m. Brother Bateman came and woke me up and asked me to be at my father's home where a Manifesto was to be discussed. I went there and found there were congregated Samuel Bateman, Charles H. Wilkens, L. John Nuttall, Charle Birrell, George Q. Cannon, Franklin S. Richards, and Hyrum B. Clawson. We discussed the proposed manifesto at length, and we were unable to become united in the discussion. Finally George Q. Cannon suggested that President Taylor take the matter up with the Lord and decide the same the next day.

Brothers Clawson and Richards were taken back to Salt Lake. That evening I was called to act as guard during the first part of the night, notwithstanding the fact that I was greatly fatigued on account of the three days' trip I had just completed.

The brethren retired to bed soon after nine o'clock. The sleeping rooms were inspected by the guard as was the custom. President Taylor's room had no outside door. The windows were heavily screened.

Some time after the brethren retired, and while I was reading the Doctrine and Covenants, I was suddenly attracted to a light appearing under the door leading to President Taylor's room, and was at once startled to hear the voices of men talking there. There were three distinct voices. I was bewildered because it was my duty to keep people out of that room and evidently someone had entered without my knowing it. I made hasty examination and found the door leading to the room bolted as usual. I then examined the outside of the house and found all the window screens intact. While examining the last window and feeling greatly agitated, a voice spoke to me saying, "Can't you feel the Spirit? Why should you worry?"

At this, I returned to my post and continued to hear the voices in the room. They were so audible that although I did not see the parties, I could place their position in the room from the sound of the voices. The three voices continued until about midnight, when one left and the other two continued. One of them I recognized as President John Taylor's voice. I called Charles Birrell and we both sat up until eight o'clock the next morning.

When President Taylor came out of his room about eight o'clock on the morning of September 27, 1886, we could scarcely look at him on account of the brightness of his personage.

He started, "Brethren, I have had a very pleasant conversation all night with brother Joseph." (Joseph Smith.) I said, "Boss, who is the man that was there until midnight?" He asked, "What do you know about it, Lorin?" I told him all about my experience. He said, "Brother Lorin, that was your Lord."

We had no breakfast, but assembled ourselves in a meeting. I forgot who opened the meeting. I was called to offer the benediction. I think my father, John W. Woolley, offered the opening prayer. There were present at the meeting, in addition to President Taylor, George Q. Cannon, L. John Nuttall, John W. Woolley, Samuel Bateman, Charles Birrell, Daniel R. Bateman, Bishop Samuel Sedden, George Earl. My mother, Julia E. Woolley, my sister Amy Woolley, and myself. The meeting was held from about nine o'clock in the morning until five in the afternoon without intermission; being about eight hours in all.

President Taylor called the meeting to order. He had the manifesto that had been prepared under the direction of George Q. Cannon, read over again. Then he put each person under covenant that he or she would defend the principle of celestial or plural marriage, and that they personally would sustain and uphold that principle.

By that time we were all filled with the Holy Ghost. President Taylor and those present occupied three hours up to this time. After placing us under the covenant, he placed his finger on the document; his person rising from the floor about a foot or eighteen inches, and with a countenance animated by the spirit of the Lord, and raising his right arm to the square, he said, "Sign that document, Never. I would suffer my right hand to be severed from my body first. Sanction it, never. I would suffer my tongue to be torn from the roof of my mouth before I would sanction it."

After that he talked for about an hour and then sat down and wrote the revelation which was given him by the Lord upon the question of plural marriage—which is as follows:

"My son John, you have asked me concerning the New and Everlasting Covenant and how far it is binding upon my people. Thus said the Lord: All commandments that I give must be obeyed by those calling themselves by my name, unless they are revoked by me or by my authority. And how can I revoke an everlasting Covenant, for I the Lord am everlasting and my everlasting covenants cannot be abrogated, or done away with—but they stand forever. Have I not given my word in great plainness on this subject? Yet have not great numbers of my people been negligent in the observance of my laws and the keeping of my commandments, and yet have I borne with them these many years, and this because of their weakness, because of the perilous times, and furthermore it is now pleasing to me that men should use their free agency in regard to these matters. Nevertheless, I the Lord do not change and my word and my covenants and my law do not, and I have heretofore said by my servant Joseph, all those who would enter into My kingdom must and shall obey my law, and have I not commanded men that if they were Abraham's seed and would enter into my glory, must do the works of Abraham? I have not revoked this law, nor will I, for it is everlasting and those who will enter into My glory must obey the conditions thereof. Even so, Amen."

Then he talked to us for some time, and said, "Some of you will be handled and ostracized and be cast out from the church by your brethren because of your faithfulness and integrity to this principle, and some of you may have to surrender your lives because of the same, but woe, woe, unto those who shall bring these troubles upon you." (Three of us were handled and ostracized for supporting and sustaining this principle.) There are only three left who were at the meeting mentioned—Daniel R. Bateman, George Earl, and myself. So far as I know those of them who have passed away all stood firm to the covenants entered into from that day to the day of their deaths.

After the meeting referred to, President Taylor had John Nuttall and myself write five copies of the revelation. He called a number of us together and set five apart and placed them under covenant that, while they lived, they would see to it that no year passed by without children being born in the principle of plural marriage. They were given authority to ordain others when necessary to carry this work on, they in turn to be given authority to ordain others when necessary, under the direction of the worthy senior (by ordination) so that there should be no cessation in the work. He then gave each of us a copy of the revelation.

During the eight hours that we were together and while President Taylor was talking to us, he frequently arose and stood above the floor, and his countenance and being were so enveloped in light and glory that it was difficult for us to look upon him.

He stated that the document referring to the menifesto was from the lower regions. He stated that many of the things he had told us, we would forget and they would be taken from us, but that they would return to us in due time as needed, and from this fact we would know that the same was from the Lord. This has been literally fulfilled. Many of the things I forget, but they are coming to me gradually, and those things that come to me are as clear as on the day which they were given.

President Taylor said that the time would come when many of the saints would apostatize because of this principle. He said, "One-half of this people will apostatize over the principle for which we are now in hiding, yea, and possibly one-half of the other half." Rising from the floor while making this statement, he also said the day will come when a document similar to that (manifesto) then under consideration would be adopted by the church, following which "apostacy and whoredom would be rampant in the church."

APOSTASY
#5 ESTIMATED

APOSTASY:
TIME PREDICTED

He said that in the time of the seventh president of the church, the church would go into bondage both temporarily and spiritually and in that day the **ONE MIGHTY AND STRONG SPOKEN OF JN THE 85TH SECTION OF THE DOCTRINE AND COVENANTS** would come.

Among many other things stated by President Taylor on this occasion was this: "I would be surprised if ten per cent of those who hold the Melchizedek priesthood will remain true and faithful to the gospel of the Lord Jesus Christ, at the time of the seventh president and that there would be thousands that hold the priesthood at that time, but would not have it properly conferred upon them."

John Taylor set five apart and gave them authority to perform marriage ceremonies, and also to set others apart to do the same thing as long as they remain on the earth; and while doing so the Prophet Joseph Smith stood by directing the proceedings. Two of us had not met the Prophet Joseph Smith in his mortal life, and we, Charles H. Wilkens, and myself, were introduced to him and shook hands with him.

After the death of President Taylor and his successor Wilford Woodruff was chosen to lead the church, efforts were again made by many of the leading brethren to have the leaders take such action as would avert the present trouble on the part of non-Mormons.

President Woodruff recorded in his journal under date of November 24, 1889, as follows: "Attended a meeting with the lawyers at the Guardo House in the evening. They wanted me to make some concessions to the court on Polygamy and other points and I spent several hours alone and inquired of the Lord and received the following: They quote the revelation.

"Thus said the Lord to my servant Wilford, I the Lord have heard thy prayers and thy request, and will answer thee by the voice of my spirit. Thus saith the Lord unto my servants and president of my church, who hold the keys of the kingdom of God on earth. I the Lord, hold the destiny of the courts in your midst, and the destiny of this nation, and the destiny of all other nations of the earth, in mine own hands, and all that I have revealed and promised and decreed concerning this generation in which you live, shall come to pass, and no power shall stay my hand. Let not my servants who are called to the presidency of this church deny my word or my law which concerns the salvation of the children of men. Let them pray for the holy spirit which shall be given them to guide them in their acts. Place not yourselves in jeopardy to your enemies by promise. Your enemies seek your and the destruction of my people. If the saints will hearken unto my voice, and the counsel of my servants, the wicked shall not prevail.

"Let my servants who officiate as your counselors before the courts make their pleadings as they are moved upon by the Holy Spirit without any further pledges from my priesthood. I, the Lord, will hold the courts with the officers of government and the nation responsible for their acts towards the inhabitants of Zion. I, Jesus Christ, the Savior of the world, am in your midst. I am your advocate with the father. Fear not little flock, it is your Father's good pleasure to give you the kingdom. Fear not the wicked and ungodly, search the scriptures for they are they which testify of me, also those revelations which I have given to my servant Joseph, and to all my saints since the world began, which are recorded in the records of divine truth.

"Those revelations contain the judgments of God which are to be poured upon all nations under the heavens, which include great Babylon, the judgments are at the door. They will be fulfilled as God lives, leave judgment with me, it is mine, said the Lord. Watch the signs of the times and they shall be fulfilled, show the fulfillments of the words of the Lord. Let my servants call upon the Lord in mighty prayer, retain the Holy Ghost as your constant companion, and act as you are moved upon by the spirit, all will be well with you. The wicked are fast ripening in iniquity, and they will be cut off by the judgments of God. Great events await you and this generation, and are right at your doors. Awake, O Israel, and have faith in God and his promises, and he will not forsake you. I, the Lord, will deliver my Saints from the dominion of the wicked in mine own due time and way. I cannot deny my word, neither in blessings nor judgments. Therefore let mine anointed gird up their loins, watch and be sober, and keep my commandments. Pray always and not faint, exercise faith in the Lord and in the promises of God. Be valiant in the testimony of Jesus Christ. The eyes of the Lord are watching over you and your acts. Therefore be faithful, until I come. I come quickly to reward every man, according to the deeds done in the body, even so, Amen." (Nov. 24, 1889.)

After this the agitation continued. The Twelve finally held a meeting and we were discussing the situation when it was finally suggested that the editor of the Deseret News, Charles W. Penrose, be asked to write a suitable document, For, said George Q. Cannon, "He can write and say more and mean less than any man in the Church." Brother Penrose got up one which was not satisfactory. Frank J. Cannon was then appointed to assist him. They, too, failed and asked to be assisted by John H. White, the butcher, which was granted by the First Presidency.

REFERENCE?

After being prepared, a committee was appointed, consisting of George Q. Cannon, Francis M. Lyman, Erastus Snow and Moses Thatcher, to present the manifesto to certain non-Mormon federal officials for their approval, among them Judge C. S. Zane and Judge Dixon, O. W. Powers and C. S. Varean, both groups being accompanied by body guards. (Daniel R. Bateman and Samuel Sedden being the guards of the brethren.) The meeting was in the office at the federal offices in the buildings now occupied by the Kenyon Hotel, Second South and Main. These men insisted upon a change in the text, adding to the statement, "I deny that either forty or any other number of plural marriages have during that times period been solemnized in our temples or in any other place, in the territory," the statement that "one case has been reported, in which the parties allege that the marriage was performed in Endowment House, etc.," as witnesses were then in the adjoining room who could testify to the fact." The document was then rewritten by Mr. Green, a court clerk, and non-Mormon and was presented and accepted by the church in that form.

Daniel R. Bateman, being present while the above experiences were related by Brother Woolley, testified as follows:

I was privileged to be at the meeting of September 27, 1886, spoken of by Brother Woolley, I myself acting as one of the guards for the brethren during those exciting times. The proceedings of the meeting, as also the circumstances relating to the Woodruff Manifesto as related by Brother Woolley are correct in every detail. I was not present, when the five spoken of by Brother Woolley were set apart for special work, but have on different occasions heard the details of the same related by both Lorin C. Woolley and John W. Woolley ,and from the circumstances with which I am familiar, I firmly believe the testimony of these two brethren to be true.

AN INCIDENT

which occurred about ten months after the events witnessed, as set forth in the foregoing, related to the compiler at different times by the same informant and witness testifying in connection with these previous events, Lorin C. Woolley of Centerville, Utah.

During the closing days of the life of John Taylor, his second counselor, the late Joseph Smith, was laboring in the interest of his church in the Hawaiian Islands. Seeing that his life was ebbing away, he delegated George Earl to proceed to the islands and notify his absent counselor that the president desired to see him for the purpose of conversing with and instructing him relating to important matters before he passed away. Upon this request both Joseph F. Smith and George Earl took passage on a sailing vessel and landed on one of the Pacific ports of the northwest instead of in California, where federal officers were on the watch to spy out their arrival. News of their landing in the northwest had filtered out and officers were stationed in Utah as well as in Idaho to ascertain their movements. Inasmuch as neither one of the two were informed as to these developments, it became necessary to send a second guide to accompany the travelers and bring them in a round-about way to the abode of the president of the church. In order to secure this second guide, President John Taylor asked certain brethren, who were with him, to volunteer to perform the task required and impressed upon them the importance and responsibility, which a response to act would carry, inasmuch as not only the life of the one volunteering but likewise the lives of those to be guided were at stake. Lorin C. Woolley was the only one who volunteered, whereupon President Taylor requested him not to depart until he had called upon the churchhead. ..When late in the evening of that day Brother Woolley informed the president that he was equipped for the occasion and ready to start, the latter raised from the couch upon which he rested, placed his right hand upon the head of the volunteer and pronounced in substance the following upon him: "In the name of the Lord Jesus Christ I promise you that you will perform this mission whereunto you are called successfully, and return to your friends and loved ones in safety. You will live long and become mighty and strong in the church and kingdom of God. God bless you, good night." The mission was performed successfully and all three arrived at Kaysville, Utah a few days before President Taylor died. A full account of the strategem employed by the volunteer guide and the incidents connected with the journey from Dietrich, Idaho, to Kaysville, Utah, can be found in the chronological record of the church. The intent and purpose of the presence of Joseph F. Smith before John Taylor centered in the desire of the departing chief, that his counselor should be informed as to the provisions made by him as to delegating certain brethren to perform plural marriages, etc., and that he should witness the conferring of the Keys of the Kingdom upon John Woolley, which renders the incumbent eligible to preside over the grand council of the kingdom, a secular organization consisting of fifty men, namely forty-eight high priests and two honorable men of the world, of which the great majority of the members of the church know little or nothing. A full account of the operation and mission of this organilation is given in "Laman-Manasseh Victorious," a work referred to in the Foreword. The keys to the presidency had been conferred upon Wilford Woodruff prior to this. President Taylor informed Joseph F. Smith that the keys to the presidency would in due time reach him and gave him the charge not to confer them upon another. The significance of this charge and its consequences President Smith endeavored to impress upon the members of the church years later by relating a dream experienced by him called the "vision," which appeared in print in the Young Ladies' Journal in the year 1918. Lorin C. Woolley informed the publisher of the present pamphlet that in 1911 his father John W. Woolley, then the oldest acting patriarch in the church, received the keys of the partiarchal order under the hands of John Smith. According to D. C. 107 vs. 91 and 92, that office is the highest men can hold in the church pertaining to priesthood. The reader is invited to peruse the scriptural passage cited:

JWW
RECEIVED KEYS
IN ~~1886~~-1887

JFS TO
NOT GIVE
"KEYS OF
PRESIDENCY TO
LS"

"KEYS OF PATRIARCHAL
ORDER"
JOHN SMITH → JWW
1911

The conferring of keys from one upon another when this becomes necessary is made mandatory as a principle, according to Doc. & Cov., sec. 43, v. 1-6.

EXCERPT OF A LETTER

Salt Lake City, Utah, July 1, 1931.

Mr. Lorin C. Woolley Centerville, Utah. Dear Sir and Brother:

We have received numerous inquiries coming from members of the church as to the existence of these keys and their whereabouts and especially as to the assertion made that Joseph F. Smith, the predecessor of the present president of the church failed to confer the keys to the presidency upon any man before his death and thereby caused these keys to revert back to the Prophet Joseph Smith as the incumbent of the keys to the dispensation of the fullness of times, thus laying the foundation of the fulfillment of the prophecy recorded in the 7th verse of the 85th section of the Doctrine and Covenants.

KEY TO
JWW IN
1898?

Inasmuch as we learn, directly or indirectly, from all that has been said and printed upon the subject matter, that the keys to the kingdom were conferred upon your father, the late John W. Woolley of Centerville in the year 1887 by President John Taylor and those of the Patriarchal order in the year 1911 by the late patriarch of the church, John Smith, and that these two grand keys are now held by you as the eldest son of your departed father, you will sense not only the expediency but the necessity of appealing to you, to bring order out of the chaos existing today, as mirrored in the following pages and thereby save souls who have started upon the path of destruction, and even perdition. . . . .

By the token of the fact that you hold the senior apostleship, having been ordained to your high and holy calling in 1869 under the hands of Brigham Young, we petition you to offer suggestions to the solution of the far-reaching ills, which threaten to destroy the very vitals of the body of Christ and suffocate the faith yet remaining as well as to the general problems confronting the interests of Zion and her cause, also to offer a word of comfort to the honest in heart.

"LAMAN-MANASSEH VICTORIOUS"
on sale at SHEPHARD BOOK COMPANY 408 South State Street
and BOOK EXCHANGE 113 East 2nd South Street
PRICE 75c PER COPY

NOTE: (Referring to top part of first column) Brothers John & Lorin Woolley clearly taught that the highest keys went to Wilford Woodruff and thence to John W. Woolley. See also *Keys of the Priesthood, Illustrated*, bottom of pg. 221, and forthcoming Volume 5 of these *Reminiscences*.

APPENDIX B

LIFE SKETCHES OF PRESIDING PATRIARCHS OF CHURCH

Because the names of all who have held this high and holy calling in this dispensation are not generally recalled by most students of the gospel, the names and life sketches are printed below:

1. *JOSEPH SMITH, SR.*

   Born: July 12, 1771, in Topsfield, Essex County, Mass.
   Second son of Asahel Smith and Mary Duty
   Married: Lucy Mack, daughter of Solomon and Lucy Mack, in 1796.
   Father of ten children by Lucy.
   Baptized: April 6, 1830.
   Ordained: Patriarch and President of the High Priesthood, under the hands of Joseph Smith, Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams, Dec. 18, 1833.
   Description: 6 ft. 2 in. tall, very straight, and remarkably well proportioned; ordinary weight about 200 lbs. Famed as a wrestler; a most benevolent man.
   Died: Sept. 14, 1840. (Exposures he had suffered brought on consumption, causing death.)

2. *HYRUM SMITH*

   Born: Feb. 9, 1800, in Trunbridge, Vermont.
   Second son of Joseph Smith and Lucy Mack.
   Married: Jerusha Barden, Nov. 2, 1826. She had 6 children by Hyrum, and died Oct. 13, 1837.
   Mary Fielding, 1837. She had 2 children.
   Baptized: June 1829, in Seneca Lake.
   Called by revelation to office of Church Patriarch, Jan. 19, 1841.
   Appointed by blessing and by birthright by his father.
   Died: June 27, 1844. (A martyr with his brother, Joseph.)

3. *WILLIAM SMITH*

   Born: Mar. 13, 1811, in Royalton, Windson Co., Vermont.
   Fifth son of Joseph Smith, Sr., and Lucy Mack.
   Married: Caroline Grant, daughter of Joshua and Thalia Grant, Feb. 14, 1833. Father of 2 daughters by Caroline.
   Baptized: Probably 1830.
   Ordained Patriarch
   Excommunicated: Oct. 12, 1845.
   Died: Nov. 13, 1894. (At Osterdock, Iowa.)

4. *ASAHEL SMITH*

   Born: May 21, 1773, in Windham, Rockingham Co., N.H.
   Son of Asahel Smith and Mary Duty (brother to Jos. Smith, Sr.)
   Married: Betsy Schillinger, Mar. 21, 1802--had large family.
   Baptized: June 29, 1835.
   Ordained a Patriarch by the Twelve Apostles in Nauvoo, Ill., Oct. 7, 1844. After the rejection of Wm. Smith (his nephew) in 1845, the Patriarchal Office, according to the hereditary order, belonged to Asahel Smith; but as his health was poor, he was not known to have taken an active part in this office.

Description: His principles, precepts and examples were worthy of imitation, and shed a lustre that does honor to his high and holy calling.

Died: July 20, 1848. (en route to West; after long, painful illness.)

5. *JOHN SMITH*

Born: July 16, 1781, in Derryfield (now Manchester), N.H.
Son of Asahel and Mary Duty Smith
Married: Clarissa Lyman in 1815, by whom he had 3 children: George Albert, Caroline and John Lyman.
Baptized: (and confirmed) Jan. 9, 1832, by Jos. Smith, Sr.
Ordained a Patriarch Jan. 10, 1844, by Jos. Smith, Jr.
Ordained Presiding Patriarch Jan. 1, 1849, by B. Young and H.C.Kimball.
Died: May 23, 1854.

6. *JOHN SMITH*

Born: Sept. 22, 1832, in Kirtland, Ohio.
Son of Hyrum Smith and Jerusha Barden.
Married: Helen Maria Fisher, Dec. 25, 1853. She bore him 9 children.
Ordained Patriarch Feb. 18, 1855, by Brigham Young & others.
Died: Nov. 6, 1911.

7. *HYRUM GIBBS SMITH*

Born: July 8, 1879. (Son of Hyrum Fisher Smith & Annie M. Gibbs)
Married: Martha Gee, Aug. 17, 1904, by whom he had 6 children.
Baptized: August 1891.
Ordained Patriarch May 9, 1912, by Pres. Jos. F. Smith (He was a great-grandson of the martyred Patriarch Hyrum Smith.)
Died: Feb. 14, 1932.

8. *JOSEPH F. SMITH*

Born: Jan. 30, 1899, in Salt Lake City, Utah.
Son of Hyrum Mack Smith and Ida Elizabeth Bowman
Married: Ruth Pingree. She bore him 6 children.
Baptized: Jan. 30, 1908.
Ordained: Oct. 8, 1942, by Heber J. Grant. (Released as Church Patriarch Oct. 6, 1946, due to bad health.)
Died: Aug. 29, 1964.

9. *ELDRED GEE SMITH*

Born: Jan. 9, 1907, in Lehi, Utah.
Son of Hyrum Gibbs Smith and Martha Electa Gee.
Married: Jean Audrey Ness, Aug. 17, 1932. They have five children.
Ordained: April 10, 1947, by George Albert Smith.

NOTE: It may be well to state that this is the only office in the Church which is handed down from father to son by right of lineage.

APPENDIX C

LETTER TO STAKE PRESIDENCY AND HIGH COUNCIL

Among the professing believers in the gospel, hundreds of thousands were born after June 1933, when the singularly bitter and untrue Official Statement was published. The following letter makes reference to this Official Statement, is self-explanatory, and contains some noteworthy observations.

Idaho Falls,Idaho. July 19, 1933

To the Presidency & High Council of the
Idaho Falls Stake of Zion.

Dear Brethren:

Since you have been contemplating withdrawing fellowship and excommunicating the remaining members of our family from the Church for the last four years, and have sent certain men to our home from time to time to justify your actions in this regard: so that there will be no question in your minds regarding this matter, we are submitting to you the following facts: It is evident to us from the misleading and false assertions found in the statement of the First Presidency of the Church, published in the Church Section of the Deseret News of June 17, 1933, that the favor of God has departed from the General Authorities of the Church. Every single one of the men who signed this Official Statement know that it is false. Besides, this statement denies the Revelation given to John Taylor in 1886, together with the important instructions and authority given by the Lord at that time.

Heber J. Grant stated only a few years ago that this same revelation was genuine and had been passed upon and accepted by the Quorum of the Twelve; He being one of their number at the time when the revelation was given.

B. H. Roberts told me the same thing concerning the revelation of 1886, and also admitted the other three; namely, the ones of 1880, 1882, and 1889 were authentic and from the Lord. He told me they had been unwisely published. I said, "If they were unwisely published, they must have been unwisely given, and since one of them is addressed to "THE PEOPLE OF MY CHURCH" by the Lord, you must have considered the Lord unwise in giving such a revelation at that time." This conversation took place in the Idaho Falls Stake Tabernacle February 10, 1929.

To sustain these men in such actions is to share their guilt; We, therefore, consider it our sacred duty to place ourselves on record as standing firm for the revelations of God and against those who thus despise and deny those revelations, because we believe that men who deny the words of God will also deny God, and thus bring vengeance upon their heads.

We are willing in this crisis to trust in the Lord and His Word, rather than pin our faith to such men.

Yours for justice and right,

(Signed) Charles W. Kingston
Vesta S. Kingston
Ardous V. Kingston
John O. Kingston
Merlin B. Kingston
Clyde Gustafson
Orlean Gustafson

The above letter, written after due discussion and deliberation is self-explanatory. It is a serious thing to deny the revelations of Almighty God. The Prophet Joseph understood this principle when he warned his brethren thus: "See to it that you do not betray the revelations of God, whether in the Bible, Book of Mormon, Doctrine and Covenants, or any others that ever have or ever will be given. . . lest innocent blood be found on your skirts and you go down to hell." (Joseph Smith, Historical Record, Vol. 7, page 548)

D&C
?132:7

Referring to our decision as an act (of) apostacy the President of the Stake stated in a sacrament meeting that apostates above all others (and he included murderers) were unworthy to partake of the sacrament. Also that those who had been cut off the Church had their names blotted out of the Lamb's Book of Life. It is disappointing to learn that men standing in high positions can thus think of a just God being a party to unjust acts. God gives authority to men to use righteously;if they act unrighteously,their acts are void. If this were not true, God would be unjust; an impossible thing to suppose.

It is not apostacy to teach the importance of all the laws and covenants and commandments of God, as the only means of salvation. It is apostacy to denounce or deny any of the revelations of God, or to uphold or sustain any man or set of men in such denials.

APPENDIX D

Excerpt from

THE MASK OF MORMONISM

By Jesse Burke Stone

THE WINEGAR ABDUCTION CASE

One story that has spread far and wide is given here because it will better aid the reader to understand the situations that arise as a result of the mask. A certain apostle who has since reached a position of higher prominence, was obliged to leave Salt Lake City in the night. This was about the year 1902. He next appeared upon the scene as President of the European Mission. While in England he sent his secretary to a certain woman with a proposal of marriage and she accepted him, to be his plural wife, but on further consideration cancelled her engagement. This woman came to Utah and married a certain bishop. The union with the bishop was a barren marriage, and as she felt that her husband's love was growing cold toward her because she had been childless, she persuaded her husband to take a second wife, as she had been taught that the Lord might take notice of the sacrifice of her husband's love, in this action, and eventually bless her with children, as had been the case with Sarah of Bible fame, who gave Hagar to Abraham to wife and afterwards was blessed with Isaac as her son of her old age.

APOSTLES ABDUCTORS

They took this matter up with the President of the Church who had before taught this doctrine to her in England, and who had proposed to her as before stated, but he turned them down cold. Enraged because of his change of attitude and knowing full well that it had been done in other cases, she began to tell the story to her neighbors. It soon reached the ears of the President of the Church. Then things began to happen in quick succession. The next thing this woman knew she found herself in the State Mental Hospital at Provo. She claimed that two apostles came to her home in Bountiful, Utah, and asked her to tell them her story which she did. During the interview one of these men took her forcibly by the arms and shook her saying: "That is a damn lie." A few days later she claims that the President of the Relief Society drove up to her home in an automobile and told her that she was needed by a sick neighbor to help in the performance of certain sacred rites. They got in the car and drove down the road to a place where the two apostles, who had come to her home a few days before, were waiting. These two men stepped into the car and it was driven hurriedly to Farmington, the County Seat. Here some doctors were waiting to hold an investigation as to her sanity. They pronounced her insane and she was rushed to the Insane Asylum at Provo. They kept her in the asylum a number of months. Before this time Church influence had been brought to bear upon the husband to aid in the plan so that it left her without defense as far as the husband was concerned. This was in the year 1924.

The three elders from the townsite came first and their administration brought no results. The three left and were gone when the other two arrived. There was a faithful man named Brother Hammer, who sealed this last administration and he said, among other words: "Brother Kingston, Satan has tried to take your life since you were a little boy, and I rebuke Satan for your sake in the name of Jesus Christ and promise you in His name that this trouble will never endanger your life again." When they took their hands off my head, I could breathe. A miracle had happened. Just after those two departed, the doctor came and he looked in my throat and said, "You have a bad case of quinzy. I have never seen such a bad case before. I will have to lance your throat, and puss will squirt to the ceiling." He lanced my throat three times, but got nothing but blood. The doctor said he wanted me to make an appointment with him to have my tonsils removed, because these cases occurred every six months, and the next time, if I didn't have my tonsils out, I would die. I told him I couldn't make a date with him to have that done because I had received a promise from one of the elders that this trouble would never endanger my life again. Well, he said that the elders may be right, but that doctors had case histories that proved that these particular cases came on every six months. Well, I decided I would rather believe the elders than the doctors--and told him to forget about taking out my tonsils.

INDEX
for Charles W. Kingston Discussion

adultery, B. Sessions & wife accused, 23
allegory (Rosalynde), 17
Allred, Dr., 6
Almy, Wyoming, 8
approval of the Lord, 13
arm of flesh, trust not in, 24
Ashton, Wyoming, 14
ax, dull, in dream, 15

Balde, Brother, 1
Ballard, Melvin J., against fulness, 24
Barlow, Edmond, 15
Barlow, Ianthus, 15
Barlow, Israel, Jr., 15
Barlow, Israel, dream of, 15-16
Barlow, John Y., 15-16
Bateman, Daniel R., 7, 9, 10
Bateman, Samuel, 7
Big Horn Country, 22
Big Horn Stake, 23
  organized, 23
Blackfeet Indians, 19
blessing, patriarchal, 3
bodies of Joseph & Hyrum transported west, 25
bondage, day of (prophecy), 16
Bountiful, Utah, 6, 23
Broadbent, Leslie, 10, 11, 29
  gave good advice to C.W.K., 12
Burlington Railway, 22, 23

Cain, Fred, a persecutor, died, 30
Cannon, Frank J., enemy of the saints, 21 & 24
Cannon, George Q., 21
celestial marriage (plural), 2,4,11,13
Centerville, Utah, 2, 8
Clark, John T., 17
Cluff, W. W. 7, 8
Cody, Buffalo Bill, 22
controversy over Presidency, 24, 25
Coolidge, Calvin, 9
courage of C.W.K., 15
Cowdery, Oliver, 19
Cowpers hymn, 20
Croyden, Utah, 1

Darter, Francis M., 3, 4, 7
dispute for Presidency, 24
dream (of C.W.K.) about daughter's future, 4,5
dream, of warning, 13
dream, of Ortell Kingston, 14
dream, of woodpile, 16
dream, to indicate use of a book, 17

Earl, George, 7, 8, 9
Eastman, Samuel, 17
England, mission of H.J.Grant to, 28
Era, Improvement, 14, 15
Evanston, Wyoming, 8, 28
Event of the Underground Days, An (pamphlet), 2, 7, 10

Farmington, South (Glover's Lane), 6
"first principle of the gospel," (J.S.), 28
fled (H.J.Grant), 28
fraud in excommunication, 1
Friends, Council of, 2, 10
Frye, John, 18

gift of tongues, 19
God giveth the harvest, 23
Grand Council of the Kingdom, 9
Grant, Heber J. 5, 6, 14
  statement, no sons, 28
Great Falls, Montana, 23
"Great Judge" (statement John W. Taylor), 21
Gustafson, Clyde, 4, 5, 6

Hawaiian Islands, 7, 8
Higgs, Alfred, 6
High Council trial of C.W.K., 13
Holy Ghost (gifts of), 10
hoodlums, molest O. Pratt, 1
horseshoe prophecy of J.Smith cited, 29, 30

INDEX (continued)

Idaho, 2, 11
Idaho Falls, Idaho, 2,4,5,12
Idaho Falls Stake, 18
Indian chief and wife (event),9,10
Indians at Washakie, 18
Ivins, Anthony W., 14

Jenson, Andrew, and Church Chronology, 23
journal of Robert Shrewsberry, 25

Keys of Priesthood, 3
Keys, Patriarchal, 4
Kimball, Heber C., 16
Kingston, Charles
  excommunicated by fraud, 1
  work acquiring lands, 22
Kingston, Charles W. 1,11,12,17, 19,20,22
Kingston, Frederick, 1
Kingston, Orlean, 4
Kingston, Ortell, dream of,14
Kingston, Vesta M.Stowell
  accepted & defended the law, 13
  resisted the law, 12 & 13

Lamanites, 19
Laman Manasseh Victorious(book), 4,5,10,14,17
lands acquired by saints, 22
Leaf in Review, A (book), 3
lie, a justified, 23
life of Wilford Woodruff,30
lives of Church Patriarchs (sketches), Appendix B
Lyman, Francis M., 21

Manifesto
  from where, 11
  where to apply, 25
Mask of Mormonism, The(pamphlet), 29
Meeting, Eight-hour, 2,6,7,8
meeting in Washakie, the, 18
mission to Indians, the first,19
Mondell, F. W., RR official, 22
Montana, Silver Bow, 5
Morgan, Utah, 1
Musser Group, 10
Musser, Joseph, 10

nail mark in Savior's hand, 13
nation, this n. in bondage, 17
Nauvoo, Illinois, 29
Newman, LaVenda, 1
New Sweden, Idaho, 4

Oklahoma, 9
Olive (Allred Kunz), 9
One Mighty & Strong prophecy, 16,17
ordination (Church Patriarch),5
Oregon Short Line (railway), 5
Ortell Kingston, 14

Patriarch, 4,5
persecutors, God dealt with, 30
Petty Follis Gardner, 18
Peterson, Ziba, 19
Pocatello (city), 18
Pocatello Stake, 18
Pratt, Orson, 1
Pratt, Parley P., 19
  statement of, (footnote), 19
Pratt, Stanley, 6
prayers (& works) answered, 23
Presidency, controversy over p., 24, 25
president, days of the seventh, 16
prompting, had p. of the spirit, 18
Provo, Utah, 14
Provo Mental Hospital, 28

railroad grade built, 22, 23
Randolph, Utah, 8
resignation of John W. Taylor,21
Richards, George F., confrontation with, 11
Roberts, Judge, 14
Rock Springs, Wyoming, 8
Roosevelt, Theodore, 9
Rosalynde (a book), 17

Sacrifice, Law of, 13
Salt Lake City, 1, 2,5,6,11,12
Savior appeared to C.W.Kingston, 13, 14
Savior appeared to John W.Woolley, 6